Flores Intellectuales:

OR,

Select Notions,

SENTENCES

AND

Observations,

COLLECTED

Out of several Authors, and made publick, especially for the Use of young Scholars, entring into the Ministry.

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Jesus saith unto them, Have ye understood all these things? they say unto him, Yea, Lord; then says he unto them, Therefore every Scribe instructed to the Kingdom of Heaven is like an Housholder who bringeth forth out of his Treasure things new and old, Mat. 13. 51, 52.

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TO THE
READER.

I *Little Intended, God knows, to bring theſe ſcraps of Learning to the Market for publick ſale, moſt whereof have lain by me for many Years, as thinking them too juvenile for Publick Notice in this Critical Age: For in my younger dayes, to help my Memory, I kept by me a Paper-Book, wherein I inſerted ſome of thoſe things which did occurr to me in my Reading as moſt remarkable, and which I had a deſire to treaſure in my Memory. And a while ſince acquainting a young Student in Philoſophy and Divinity what I had done, he earneſtly ſolicited me that they might be made publick, as*

that which might be of use, especially to the younger sort of Scholars, whose minds have not yet been exercised with graver Studies, which first put it into my mind to put them to the Press.

And I now expose them as I find them in my Paper-Book, extracted now out of one Author, then out of another, and now written at one time, then at another; now a passage in Humanity, then in Divinity; now of Poetry then of History; now out of the Scriptures, then out of Expositors; now in Philology, then in Philosophy. I mingled all together, without observing any method, and my Pen like the Bee skipt from Flower to Flower: So that the Reader must take them as he finds them, and make the best use of them he can. It may be he may find some things that may add to his Knowledge, and be pleasing to his Mind, as they were to mine own, and as the Bee, he may gather some Honey out of these Flowers.

All the Method I have used, is only to parcel them into several Centuries, and distin-

distinguish them by Figures one from another. And what is found in them of Language, that none but Schollars understand, I have for the most part put into English. And sometimes I find in my Paper-Book I have quoted the Author of what I have remarked, and sometimes not: And I cannot well recollect whence I had some Notions and Sayings, which I put into my Paper-book above thirty Years agoe; and being thus put together, are like a Chain of Gold, or String of Pearls.

I call them in the Title Intellectual Flowers, *and we know 'tis proper and pleasant to have many distinct Flowers tyed together in a Nose-gay, though of several sorts, and gathered out of several Gardens: And if any will censure them as a Rhapsody, I confess they may be so styled, yet I am not the first who hath exposed Rhapsodies to publick view, taking the word in a more general sense. And hath not* Solomon *himself lead the way to such a kind of Writing, in his Book of* Proverbs, *which are set down*

for the most part, without any Method, or dependance one upon another? And we know the old saying, Varietas delectat, *Variety Delights; and if the Reader finds nothing else, he will find that in these Papers. And this I hope may be some Apology for my present Adventure, which else may be censured as pedantick and singular.*

Flores

Flores Intellectuales.

The First Century.

1. *Sapienti quisquis abstulerit divitias, tamen omnia sua sibi relinquet.* Seneca. Take from the Wise Man his Riches, yet you leave him all his own things, he accounting only *Bona Animi*, the good things of the Mind his own things.

2. *A Deo fuit quod vixi, quod bene vixi a meipso*; Senec. That I live is from God, but that I have lived well, is from my self. By which we may see out of what School proceeded the *Pelagian* Free-will.

3. The Orator said to *Vespasian*, *Nec quicquam in te mutaverit amplitudo Fortunæ, nisi ut tantundem possi ut velis*: The greatness of thy Fortune hath made no change upon thee, but to make thee able to do what good thou wilt; by equallizing his Fortune to his large Heart.

4. The *Scythians* were wont to weep at the Birth of their Children, and to Feaſt at the Death of their Parents.

5. It is reported of the *Catinenſes*, that they made a ſtately Monument, for the remembrance of two Sons, who when the Houſe was on fire, carried their aged Parents forth upon their backs. So they ſay, the Stork, (called in the *Hebrew* חֲסִידָה,) from her natural kindneſs, will do to her aged Parents.

6. So they ſay alſo of her, That ſhe will leave one of her young ones in a way of gratitude to that Houſe where ſhe brought them forth. *In quâ indulata eſt.*

7. Chriſt came to deſtroy the Devil when he had taken greateſt poſſeſſion of the World. And the Jewiſh Sacrifices were at the loweſt when Chriſt came to aboliſh them.

8. Some Men will *magna loqui*, but not *magna vivere*; ſpeak high, but live low.

9. *Luke* the Evangeliſt calls Chriſt's ſuffering on the Croſs, Σωτηρίον *Luk.* 23. 48. It being the greateſt ſight that ever was ſeen: And ſo it is ſtill to Faith.

10. *Perpetuum eſt quod habet cauſam perpetuantem.* Nothing is perpetual that has not a perpetuating cauſe. So that Earthly Comforts cannot be perpetual.

11. *Exceptio non tollit ſed firmat regulam.* An Exception from a Rule, confirms the Rule it ſelf.

12. *Deus*

12. *Deus humanum dicit.* God ſpeaking to Men in Scripture, he ſpeaks as a Man. And doth μετωνυμαζειν. As *Paul* told the *Corinthians* he did, when he ſpake of their falſe Teachers, and in a Figure transferred what he ſaid to them, to *Apollos*, and *Cephas*, and himſelf, 1 *Cor.* 4. 6.

13. *Baſil* calls an Hypocrite ιερόσυλον, as a Sacrilegious Perſon, who profaneth holy things, and robs God of his Glory.

14. The Scripture calls a fit Man, אִישׁ עִתִּי, *Homo opportunus*, a Man fit to ſerve the preſent opportunity, *Exod.* 16. 21.

15. *Ideò ſcribuntur omnes libri ut emendetur unus.* All Books are written to amend one Book, which is the Book of Conſcience.

16. *Lucrum in arcâ facit damnum in Conſcientia.* Gain put into the Cheſt, doth often bring Damage to the Conſcience.

17. The Grave is called Man's long home, בֵּית עֹלָם, *The Houſe of Eternity*, Eccleſ. 12. 5. as then paſt into an eternal ſtate.

18. To alter one letter of the Law, is no leſs a ſin than to ſet the World on fire, ſay the Jewiſh Rabbins.

19. *Quos neceſſitas cogit defendit.* Any action is juſtified, that is done of neceſſity.

20. *Vix queritur Jeſus propter Jeſum*, was *Auſtin*'s Complaint of old; *i.e.* Few ſeek Chriſt for himſelf.

21. *Bellarmin* affirmeth, That Grace may be loſt that is true *veritate eſſentiæ*; which is Grace

Grace essentially true; but not *veritate firmæ soliditatis*, that is, Confirmed Grace.

22. *Prima monachi virtus est contemnere hominum judicia.* The first virtue of a religious Man, is to disregard the Judgments and Censures of Men. And if thou seekest Blessedness, *Disce contemnere & contemni*; learn to despise, and to be despised. *Hieron.*

23. Μήτηρ τῆς ἐνδείας ἡ ἀργία, Idleness is the Mother of Poverty. *Ignatius ad Smyrn.*

24. If we ask a *Catechumen* what it is to eat the Flesh and drink the Blood of Christ, *Nescit quid dicis*, he knows not what we say, being not yet acquainted with the Mysteries of Christianity. *Aug.*

25. *Antæus* wrestling with *Hercules*, got new strength by falling on the Earth. So a Christian may renew his strength by falling at the Feet of God.

26. *O fœlix culpa quæ talem meruit redemptorem*; As one said of *Adam*'s sin, which occasion'd the coming of so great a Redeemer.

27. Christ said of the Penny that was shewn him, Whose Image and Superscription hath it? They said Cæsars: *Then render to Cæsar the things that are Cæsar's.* So we may say of the Soul of Man.

28. *Uxor fulget radiis mariti*, is a Saying in the Civil Law; The Wife shines with the beams of her Husband. Much more is it true of Christ and the Church.

29. *Sueto-*

29. *Suetonius* reports of *Nero*, That he ran up and down in horror of Conscience, saying, Have I neither Friend nor Enemy that will slay me? A just Judgment upon him for his persecuting and killing the Christians.

30. *Quis placere potest populo cui placet virtus*; He that is pleas'd with Vertue, will hardly please the People.

31. *Maxima peccantium pœna est peccatum*; Sin is its own greatest punishment.

32. *Ubi Deus, ibi Cœlum*; Where God is, there is Heaven.

33. *O quot amores habent qui unum non habent!* How many Loves have they who want the Love of God! *Aug.*

34. We ought to love God not only *merito suo*, but *commodo nostro*; For our own good, as well as God's deserving it.

35. *Schola Crucis Schola Lucis*, was a Saying of *Luther*; The School of the Cross is a School of Light and Instruction.

36. Where Gold grows, no good Plant will prosper. Grace will not thrive in a covetous Heart.

37. *Mors aurem vellens, Vivite ait, venio*; Death twitcheth Men by the Ear, saying, I come, Live.

38. *Christus hominem portavit in cœlum, & Deum misit in terras*: Christ carried up Humane Nature to Heaven, and sent down God, that is, the Holy Ghost upon Earth.

39. *Si debeo totum me pro me facto quid pro me refecto*, ſaid *Auguſt.* If I owe my whole ſelf to God for making me, how much more for making me again?

40. When the *Grecians* were once delivered by *Flaminius* in a great ſtraight, the Army ſhouted, Σωτὴρ, Σωτὴρ, *A Saviour, A Saviour!* with ſo loud a cry, that the Birds in the Air fell down aſtoniſht. How much more ſhould we cry, Σωτὴρ, Σωτὴρ, with higheſt Joy and Exaltation to Jeſus Chriſt? As when *Tully* found an Altar at *Siracuſe*, with this Inſcription upon it, Τῷ δεῖνι σωτῆρι, he ſaid he had not a Latin word to expreſs the meaning of the word σωτὴρ. *Tam magnum eſt quod uno verbo Latino exprimi non poteſt.* How much leſs can we with words expreſs the greatneſs of the Salvation it ſelf!

41. The Angels ſung at the World's Creation, and when Chriſt came into the World to reſtore it.

42. The *Romans* having built the Temple of *Peace*, they conſulted the Oracle of *Apollo* how long it ſhould ſtand: It was anſwered, Till a Virgin ſhall bring forth a Son: which they judging impoſſible, thought it ſhould ſtand for ever.

43. The Scorpion hath that Oyl in his Body, which will heal the Wound he giveth by his Sting. So the Word of God will both wound and heal.

44. The

44. The *Egyptians* worſhip'd the Crocodile out of fear, becauſe he did them hurt; and they worſhip'd a certain Water-Rat, call'd *Ichneumon*, becauſe it devour'd the young breed of the Crocodile.

45. It's ſaid of the Dutch, *Peterent Cœlum Belgæ, ſi navibus peti poſſit*; They are ſuch Sailers, that they would get to Heaven if they could come thither by Ships.

46. *Argoland*, King of *Sargoſſa*, in *Arragon*, ſeeing many poor People waiting for Alms at *Charlemain*'s Table, asked who they were? They anſwered, They were poor Chriſtians: And thereupon refuſed to be baptized, ſaying, He would not ſerve ſuch a Maſter, who maintained his Servants no better.

47. *De minutis non curat lex*, is a Rule in Law; but not in God's Law, which condemneth the leaſt ſin.

48. It was an arrogant Saying of *Zabarel*, about a Problem in Philoſophy, *Hoc ego primus vidi*; I am the firſt that found this out. Knowledge puffeth up.

49. Naturaliſts ſay of the Cypreſs-Tree, *Pulchra eſt & ſublimis, ſed fructu caret*; It looks fair, and grows high, but wants Fruit. A fit Emblem of an Hypocrite.

50. The King of *Morocco*, reading St. *Paul*'s Epiſtles, ſaid he liked them well, but did not like *Paul* for changing his Religion. To change from worſe to better is no diſhonour.

51. Philo-

51. Philoſophers divide the Soul of Man into two parts, the Senſitive part, and the Rational part; the one they call τὸ ἄλογον, and the other τὸ λόγικον; the Rational and Irrational part of Man.

52. The *Turks* write upon the Cover of their *Alchoran* in *Arabick* words, *Nemo tangat eum niſi mundus*; Let no unclean Perſon touch it. How much more reſpect ſhould we have to the Bible, the true Word of God?

53. *Benedictio ut ab homine eſt ſolum optativa, à Deo operativa*; Men bleſs by wiſhing a Bleſſing, but God by beſtowing it.

54. *Sabina*, a Roman Matron, being condemned to die for her Religion, fell in travel, and cried out: And one ſaid to her, If you cry out thus now, what will you do when you come to the Stake? She anſwered, Now I cry out, becauſe I feel the fruit of Sin; but then I ſhall be in comfort, as ſuffering and dying for my Saviour.

55. *Paulus Æmilius* being to fight with *Perſes*, King of *Macedonia*, would not give over ſacrificing to *Hercules*, till he ſaw ſome Tokens of Victory. This may teach Chriſtians to perſevere in Prayer.

56. It's reported of *Domitius Calderinus*, that he would uſually ſay, when he went to Maſs, *Eamus ad communem errorem*: Let's go to the Common Cheat. So Religion is upheld in many by Cuſtom, not by Principle.

57. *Vale-*

57. *Valerius*, speaking of the City of *Rome*, saith of it, *Omnia post religionem ponenda civitas nostra duxit*; Our City accounts all things to be subordinate to Religion. And *Numa* is said to begin all he did with Religion. And *Cicero* saith of *Rome*, *Non calliditate aut robore, sed pietate ac religione gentes superaverat*; That their Religion made them victorious more than Policy or Power. Let Christians learn by it to be religious in Truth. *Aristotle* could say, τοὺς θεοὺς εὐνουστέρους εἶναι τοῖς μάλλων αὐτοὺς τιμῶσι; The Gods were most propitious to them which did most honour them. Let this teach us to honour the True God.

58. The Priests of *Jupiter* held the People of *Ethiopia* in such superstitions fear of them, that they could at their pleasure command them to slay their Kings.

59. *Quicquid corrumpitur à suo contrario corrumpitur*; What is corrupted, is corrupted by its contrary, is a Rule in Philosophy.

60. *Generatio est quando virtutes activæ dominantur in passivas, corruptio, quando passivæ dominantur in activas*: When the Active Power hath dominion over the Passive, it produceth Generation; when the Passive over the Active, it begets Corruption, is another Rule.

61. *Quis beneficia invenit compedes invenit*; Benefits received, bring a Man into Bonds.

62. *Suâve est homini quod consuevit vita sua*; Custom makes things sweet and easie.

63. *De*

63. *De neceſſariis & impoſſibilibus non conſultamus:* We do not deliberate about things neceſſary, and things impoſſible.

64. *Laus eſt ſermo elucidans magnitudinem virtutum*; Praiſe is the illuſtration of Virtue. It is ſo in the Praiſe of Men; and to illuſtrate the Perfections of God, is the Praiſe of God.

65. *Mundus ſeneſcens patitur phantaſias.* The World dotes as it grows old.

66. *Origen* ſpeaks of a καθάρσιον πῦρ, through which all Creatures are to paſs, and be purified, and the Devils themſelves, which is reckon'd among his Errors.

67. *Fælix neceſſitas quæ ad meliora nos cogit. Aug.* Which he ſpeaks for Compulſion in Religion. It's an happy neceſſity that Compells Men to better things.

68. One of the Ancients brings in the Creatures made for Man's Uſe, ſpeaking to him in theſe three Words, *Accipe, Redde, Cave:* Receive us as given you from God, Return us back again to him, And beware how you make uſe of us.

69. We ſhould conceal our own worth, as *Moſes* drew a Vail over the glory of his Face.

70. *Luges Corpus à quo receſſit anima, luge animam à quâ receſſit Deus.* Doſt thou lament the Body out of which the Soul is departed? Lament the Soul from which God is depart-

ed:

ed: Which is a saying of *Austin* to such as immoderately mourned for the dead.

71. *Matthew* the Publican after his Conversion, invited Christ to Dinner, and invited many Publicans and Sinners also, that they might be acquainted with Christ, and enjoy the same Mercy with himself, *Mat.* 9.

72. Some *Jews* were of Opinion, that those were only born and conceiv'd in sin, that Nature had marked with some bad defect or deformity in their Body. And therefore they asked concerning the blind Man in the 9*th.* of *John*, from whose sin it was that he was born blind: And tell him, that he was altogether born in sin, *v.* 34.

73. *Avenarius* wittily observes, that אנוש signifies Men in *Hebrew*, but אישׁה Women, where the Capital Letter א is cut off, to shew the Man is the head of the Wife.

74. The Devils in the Gospel prayed our Saviour that they might not be sent into the Deep, and fear'd to be tormented, but none of them pray'd him to save them, because they knew their State was desperate.

75. By Order, Plurality comes to subsist in variety, which else would be a confused heap.

76. The *Hebrew* word for Doctrine and Rain comes from the same root, for Divine Doctrine like the Rain will soften the Heart, and make it fruitful, *My Doctrine shall drop like the rain*, saith *Moses*, Deut. 32. 2.

77. *Non sic me laceravit Papista ut illi duo amici nostri:* As *Luther* speaks of *Carolastadius* and *Zuinglius*. The Papists don't distract me so much as those two Friends of mine.

78. A true Saint with respect to sin, 1. Desires Justification, that it might not condemn. 2. Sanctification, that it might not reign. 3. And then Glorification, that it might not be.

79. *Nostra & Christi Conjunctio non miscet Personas, nec confundit Substantias, sed affectus consociat, & confederat voluntates.* Our Union with Christ doth not mingle Persons, nor confound Substances, but uniteth affections, and conjoyneth Wills.

80. The Promises of God are like the staff upon which *Jacob* leaned, and worshipt God: And they have *vim plasticam*, to conform us to God, and make us partake of the Divine Nature, 2 *Pet.* 1. 3. One calls them, *Multiralia Evangelica, utres cœlestes, Spirituales aurisodinos.*

81. The Christian Religion hath a threefold excellency above any other. The certainty of its Principles, sanctity of Precepts, and Transcendency of Reward.

82. Heaven is *Regio Beatitudinis*, A Region of Blessedness. *Prosper.*

83. *Forestus* in his Treatise *de Venenis*, of Poysons, reports of a Woman that had accustomed her Body to Poyson as her food, and

and yet had so much Beauty as to allure Princes to her Embraces, and by that means poyson'd and kill'd them. Such a thing is this World to many that do embrace it.

84. In the fairest Pomegranates they say are some corrupt and unsavoury Kernels, so are all Earthly things.

85. The good that satisfies the Soul, it must be *bonum optimum sistere appetitum*, to stay the desires, and *bonum maximum*, to fill and satisfie it.

86. All Excellencies in the Creature are as the gilding of the Cup, but in God they are as Massy Gold. He is not so much wise as Wisdom it self, *&c.* 4

87. *Christus ne perderet obedientiam perdidit vitam:* Christ lost his Life, that he might retain his Obedience.

88. *Divina voluntas licèt libera sit ad extra, ex suppositione tamen unius actus liberi potest necessitari ad alterum*, say the School Men. By one Act of Gods Free Will, he may be necessitated to another.

89. I have read of a certain Prince, who would have this to be written upon his Tomb, Πάντα ποιεῖν ἐδυάμην, I was able to do all things. Monstrous Ambition.

90. *In nullo gloriamur, quia nihil est nostrum.* Cypr. *ad* Quirin. We glory in nothing, because nothing is absolutely our own.

91. The Body is so to be maintained, that

it may not be *supra negotium*, nor *infra negotium*, *sed par negotio*; neither to be above it's work, nor below it, but equal to it.

91. *Efficaciſſimum genus rogandi, eſt gratias agere.* To give thanks for what we have received, is the moſt effectual Prayer to obtain more.

92. It's ſaid of *Trajan* the Emperour, *Quam piger ad pœnas princeps, ad præmia velox.* A Prince ſlow to puniſh, and ſwift to reward. Much more true of God.

93. *Jerom* ſaith, That the ancient Hebrew Letters were at firſt like thoſe of the *Samaritan*, but alter'd by *Ezra* after the Captivity unto the Chaldee Character.

94. The Altar is call'd by *Ezek.* 43. 15. *Harel*, which ſignifies the Mountain of God, becauſe it was raiſed above the Earth: Which *Calvin* thinks is the ſame that is called *Ariel*, Iſa. 29. 1.

95. *Philo* tells us, that there was a Solemn Feſtival kept every year in *Egypt*, in remembrance of that great work of the Tranſlation of the Old Teſtament into *Greek* by the Seventy.

96. *Jerom* ſaith, That in his time, *Quaſi cœleſte Tonitru audiri populum reboantem AMEN.* The People pronounced the word *Amen* with ſuch a loud voice, that it was like an heavenly thunder in the Congregation.

97. *Diodorus* tells us of a City in *Sicilia* that was called *Triocala*, becauſe of the excellent Springs,

Springs, excellent Vines, and excellent Rocks that were in it. But Heaven may be called Πάνακλα; where there are all excellent things. *Ubi totum eſt quod velis, nihil eſt quod nolis.* All that the Saints would have, and nothing that they would not have.

98. In the ſame place where Chriſt ſtood, when he look't upon *Jeruſalem*, and wept over it, did the *Romans* ſet up their Standard, when they beſieged *Jeruſalem*, as *Joſephus* writes.

99. *Auguſtin* ſaith of the rich Man in the Goſpel, who ſaid he would pull down his Barns, and build greater, and then ſay to his Soul, Eat, drink, and be merry, that he had *Animam Triticeam*, a Wheaten Soul: The Soul is aſſimilatated to the Objects it moſt converſeth with.

100. *Seneca* ſaith of earthly things, *Oſtendatus iſta res, non poſſidentur.* They are rather ſhew'd to us then poſſeſs'd by us.

The Second Century.

1. *Major ſum, & ad majora natus quam ut mancipium ſim Corporis mei.* I am greater, and born to greater things, than to be a Slave to my Body. *Seneca.*

2. He is a good Logician that offers up to God a reasonable Service: A good Arithmetician, who hath learned to number his dayes: A good Orator, who hath perſwaded himſelf to be a good Chriſtian. Dr. *Arrowſmith.*

3. When we come to the Creatures for ſatisfaction to our Souls, may they not ſay to us as *Jacob* to *Rachel*, *Are we inſtead of God?*

4. The Houſe built upon the Rock was aſſaulted every way, yet it ſtood. On the top with the rain, at the ſides with the Wind, at the bottom with the Floods, *Mat.* 7. The right Emblem of a ſincere Chriſtian, who beareth up againſt all kinds of Temptations.

5. *Beza* ſaith of a Sickneſs he had at *Paris*: *Morbus iſte veræ Sanitatis mihi principium fuit.* That Diſeaſe was the beginning of my true Health. And *Olevian* to the ſame purpoſe, of a Sickneſs he had, ſaid, I have thereby learned more of Sin and the Majeſty of God than I ever knew before. As alſo *Rivet* ſaid, In the ſpace of ten dayes, ſince I kept my Bed, I have learned more of true Divinity, than in the whole courſe of my Life before.

6. *Semiramis* ordered this to be written upon her Tomb. If any King ſtand in need of Money, let him break open this Monument. Hereupon *Darius* ranſack'd the Tomb, and found within another writing, *Hadſt thou not been unſatiably covetous, thou wouldſt never have invaded thus the Monument of the dead.* And ſo went away aſhamed.

7. A

7. A great Commander in his violent thirſt ſold himſelf and his Army into the Enemies hand for a little water; and then ſaid, *O quantum ob quantillum!* How much have I parted with for a little? May not thoſe that ſell their Souls for a little ſenſual pleaſure, much more ſay thus?

8. The Apoſtle ſaith, *An Idol is nothing*, 1 Cor. 8. 4. And yet the *Epheſians* cryed, *Great is Diana of the Epheſians*, Acts 19. 34. *Magnum nihil*, A great nothing: So we may ſay of many other things that are great in Mens Opinions, and nothing in themſelves.

9. He that is a Slave to the World, is under *Cham*'s Curſe, a *Servant of Servants*.

10. *Cujus anima in Oculis ejus eſt precioſa, in Oculis ejus mundus eſt parvus*; was an uſual ſaying among the *Jews*. He, in whoſe Eyes his Soul is precious, in his eyes the World is little: Again, *Pecuniam habes, aut teipſum aut pecuniam vilem habeas neceſſe eſt*: He that overvalues his Money, undervalues himſelf.

11. Let us lay our Pipes to a running Spring, and not to a broken Ciſtern, if we would be ſupplyed.

12. *Plato* being asked by one of his Scholars, How long his Precepts were to be obey'd, anſwered, Until there come an Holy One by whom the Fountains of Truth ſhall be open-

ed, and whom all may ſafely follow. *Ficinus* in *Vita Platonis.* A ſeeming Prophecy of Chriſt.

13. *Seneca* ſpeaking of the Religious Rites of the Heathen Worſhip, ſaid, *Quæ omnia ſapiens obſervabit tanquam legibus juſſa, non tanquam dijs grata.* A wiſe Man will obſerve them rather as commanded by the Laws, than acceptable to the Gods.

14. Mr. *Fox* tells a Story of one *Crow* a Seaman, who being Shipwrack'd, loſt all his Money and Goods, but put his Bible about his Neck, and ſwam with it to ſhore.

15. *Paſcimur apertis, exercemur obſcuris.* Plain Truths feed us, and obſcure Myſteries in Religion exerciſe us.

16. *Antony* the Monk, when the Philoſopher ask'd him where his Books were, anſwer'd, The Voluminous Books of the Creation.

17. By the Light of Nature we may know there is a God, 1. *Reſpicicendo*, by looking back to the Creation, which muſt have a beginning. 2. *Inſpiciendo*, by looking into our own Conſciences. 3. *Proſpiciendo*, by looking forward to Rewards and Puniſhments which are not yet inflicted. 4. *Circumſpiciendo*, by looking round about to the Works of Providence in the World.

18. *Licinus*, a Cruel Oppreſſor, was buri-

ed

ed in a ſtately Tomb, wiſe *Cato* in a ſmall one, *Pompey* the great in none at all, upon which an Atheiſtical Poet deſcants thus,

Marmoreo Licinus tumulo jacet & Cato parvo,
Pompeius nullo. Quis putet eſſe Deos?

Who can think there is a Deity, when things fall out thus in the World?

19. One *Hermolaus*, being very inquiſitive to know what *Ariſtotle* meant by the word ἐντελέχεια, in his Definition of the Soul, one well replyed to him, *O te infelicem, qui de animâ definiendâ magis quam ſalvandâ ſolicitus eſſe videaris!* Oh unhappy Man, who ſeemeſt more ſolicitous for the Definition of thy Soul, than the Salvation of it!

20. I found theſe two Verſes in a Chriſtian Poet, worthy to be remembered,

Alme Deus! Mundus ſine cauſâ te odit, amabas
Tu ſine cauſâ illum. Quam bonus ultor eras.

The World hated God without cauſe, and he loved the World without cauſe; what a good Revenger is this.

21. It was cruel Advice that the Cardinal gave to the Emperour; *Utere jure tuo Cæſar, Sectumque Lutheri, Enſe, rotâ, ponto, fumibus, igne, neca:* Ariſe *Cæſar*, take thy Authority, and deſtroy *Luthers* Sect by the Sword, upon

on the Wheel, in the Sea, with Ropes and Fire.

22. I have read of one *Cramerus* a School-Master, who had a Scholar who had in a writing in his own Blood, promised to give his Soul on certain Conditions to the Devil; which Writing *Cramerus* got from him: And the Devil in the Night knock'd at his Chamber door, and demanded the Paper of him, but he answered, I have lay'd the Paper in my Bible, and in that Page where it is written, *The Seed of the Woman shall bruise the Head of the Serpent*, and take it thence Satan if thou canst: and thereupon the Devil departed, and left the Paper behind him, and came no more.

23. *Peccati potestas est Damnatrix, & Dominatrix:* The power of Sin is Condemning and reigning, or Physical and Moral.

24. Some Flatterers of *Diocletian* erected a Pillar to his Memory, with this Inscription, *To the honour of Diocletian, who propagated and vindicated the worship of our Gods*, and *destroyed the Superstition of the Christians:* And a while after the Emperour in trouble of Mind resigned his Empire, and grew Mad.

25. In *Hungary*, the two Rivers of *Salva* and *Danubium* run Sixty miles together, and do not mix one with another. It was well if Grace could run in a pure stream in our Hearts and Lives, and not mix with Sin.

25. *Cuſtello* makes a threefold diſtinction of Men, the *Unregenerate*, the *Regenerate*, and the *Regenerating*, ſuch as yet find the Fleſh luſting againſt the Spirit, thinking that thoſe that are Regenerate find it not ſo.

27. There are three wayes to gather the Knowledge of God from the Creatures, 1. *Viâ Cauſalitatis*, by way of Cauſality, by which we come to know *Quod ſit*, that he is: 2. *Viâ remotionis*, by removing from him all the Imperfections of the Creature, by which we come to know, *Quid non ſit*, what he is not. 3. *Viâ Eminentiæ*, by way of Eminency, by aſcribing all the perfections of the Creature eminently to him; whereby we come to know *Quid ſit*, what this God is, tho not to comprehend him.

28. When ſome of *Epictetus* his Hearers ſaid to him, We do not yet underſtand by all you have ſaid of God, what God is; he anſwered, Was I able fully to deſcribe him to you, either I ſhould be God my ſelf, or God muſt ceaſe to be what he is.

29. All Creatures have more in them of *Non entity*, than of Being. Some have a Privative, all have a Negative defect and imperfection of Being.

30. The Name whereby God ſtyles himſelf to *Moſes*, *I am that I am*, denotes four things in

in God, Eternity, Immutability, Independency, and Ineffability.

31. Over the gate of *Apollo*'s Temple was written, Εἶ, *Thou art*: As if nothing had Being but God.

32. There is a threefold Knowledge of God. Natural, from the Works of Nature; Literal, from the Scriptures; and Spiritual, by Divine Illumination, which exceeds the former in clearness and sweetness.

33. Upon the Debates of the *Synod* of *Dort* about the Grace of God, one hath writ these Verses:

Gratia sola Dei certos Elegit ab ævo,
Dat Christum certis gratia sola Dei.
Gratia sola, Dei fidei dat munera Certis,
Stare facit certos gratia sola Dei.
Gratia sola Dei cum nobis omnia donet,
Omnia nostra regat gratia sola Dei.

34. *Nostrum non est quod sumus, multo minus quod habemus:* Man cannot attribute his Being to himself, much less what he hath in his Being.

35. *Sistitur appetitus in viâ, satiatur in Patriâ:* God doth stay the desires of the Soul in this Life, but will satisfie them in Heaven.

36. *Quod Cor non facit non fit:* What the Heart

Heart doth not do, is not done, meaning it in Matters of Religion.

37. *Eternitas facit bonum infinitè melius, malum infinitè pejus:* Eternity makes a good thing infinitely better, and an evil thing infinitely worse. *Lessius.*

38. *Terrenas delicias non ut venientes sed ut abeuntes inspicere debemus:* We must look upon Earthly delights rather as going from us than coming to us. *Senec.*

39. The *Jews* had a Swine in such abomination, that they would not pronounce the word, but call'd it דָּבָר אַחֵר.

40. The *Grecians* had respect to their *Philosophers* above their *Orators*, because the one taught them how to Speak well, but the other how to Live well.

41. *Non est minus malum referre injuriam quam inferre. Lactant:* It's as great an Evil to requite an Injury as first to do it.

42. It was a saying of *Maximilian* the Emperour, Whoever assumed to himself power over the Conscience, did set himself down in God's Throne.

43. The Ancient *Romans* styled their City Eternal, and would salute their Emperours with the Title of *Vestra Æternitas.* And *Justinian* saith of some of his Edicts, *Nostra sanxit Eternitas.*

44. *Turpe quid ansurus te sine teste time. Auson.* When thou art attempting to do any Evil,

Evil, be afraid of thy ſelf, tho there is none to bear witneſs.

45. *O ſervum illum beatum cujus emendationem Deus inſtat, cui dignatur Iraſci.* Tertull. Happy is that Servant whom God will vouchſafe to be angry with for his amendment.

46. *Ecquid Amentius quam hæredi domos & fundos acquirere, Gehennam tibi:* Is any thing greater madneſs, than for a Man to procure Houſes and Lands for his Heir, and Hell to himſelf? To take care that his Poſterity may live ſplendidly, and then himſelf to die miſerably. *Tertull.*

47. *Heinſius* renders that place, in *James* 5. 3. otherwiſe than we read it, where ſpeaking of the ruſt of their Gold and Silver, he reads it, You have treaſur'd it up as Fire for the laſt dayes; and we read it, *It will eat your Fleſh as fire.*

48. *Julian* once ſaid, That he got nothing by his Empire, *Niſi ut Occupatior Interiret*, that he ſhould dye more encumbred.

49. And *Adrian* appointed this to be his Epitaph: *Adrianus Sixtus hic ſitus eſt qui nihil ſibi infœlicius in vitâ duxit, quam quod regnaverat:* Here lyes *Adrianus Sixtus*, who never thought any thing ſo unhappy to him in his Life, as his reigning.

50. *Ineſtimabilis eſt homo qui Eſtimationem ipſam non eſtimat.* Euſeb. Niremberg.

51. It

51. It was *Lewis* the Second of *France*, who when he was ſick forbad any Man to ſpeak of Death in his Court.

52. *Pro Junone Nubem*, is a Proverb to ſignifie the miſtake of our choice, and χρύσια χαλκείων, to the ſame purpoſe.

53. *Chriſtus non fecit ut mors non ſit, ſed ut non obſit.* Chriſt hath not taken away death, but the hurt of death.

54. *Bernard* hath this memorable paſſage about Death: *Mors non ſtimulus eſt, ſed Jubilus; uſurparis ad latitiam mater mœroris, uſurparis ad gloriam gloriæ inimica. Uſurparis ad introitum regni, porta Inferni*, &c.

55. *Tres ſunt labores difficilimi, parturientium, regentium, & docentium:* So *Melanction.* The labours of Child-birth, Government, and Teaching, are three moſt difficult Labours.

56. *Quam diu acquieſcimus in proprio ſenſu, & nobis ſapimus, procul abſumus ab omni ſenſu Doctrinæ Chriſti:* Whiles a man is wiſe in himſelf, and reſts in his own Opinion, he is far from the true ſavour of the Doctrine of Chriſt. *Calvin.*

57. *Amor rerum terrenarum eſt viſcus pennarum animæ*, Aug. The love of Earthly things, is the Bird-lyme of the Wings of the Soul.

58. As the Rivers running into the Ocean do

do touch upon this and that shore, and pass away; so must we but lightly touch upon these earthly things in our passage towards Heaven.

59. *Luther* calls Obedience, *Fidem incarnatam*, Faith incarnate; and said, *Malleм obedire quam Miracula facere*: I had rather obey than work Miracles.

60. Four things are requisite to the Christian Souldier. 1. *Hoc Agere*, to attend his Warfare. *No man that warreth, entangleth himself with the things of this present life*, 2 Tim. 2. 4. 2. Not to dispute, but obey God's commands. *I say to one go, and he goes*, As said the Centurion. 3. To keep Order, which is to keep within the Sphere of our own Duty. 4. To exercise our Arms, or Spiritual Armour.

61. *Seneca* calls Idleness, *Vivi hominis Sepulchrum*, the Grave of a living Man.

62. There was a Custom in the Primitive Times, that the Persons that were Baptized, did first turn their Face to the West, and say, ἀποτάσσομαί σοὶ σατανᾶ, I renounce thee, O Satan; and then turn'd it to the East, and said, συντάσσομαί σοὶ χριστε, O Christ, I am joyned unto thee.

63. *Julius Cæsar* would never say to his Souldiers, *Ite*, go, but *Eamus Commilitones*, Let us go Fellow Souldiers: And *Abimelech* said to his

his Army, *As ye see me do, so do ye, Judg.* 9. 48. So Christ hath gone before us, and calls us to follow him: Agreeable to that saying in *Cyprian, Tota Christi vita est morum disciplina:* Christs Life is an instruction of manners.

64. It was *Antigonus*, King of *Macedonia*, that said to the Governour of the Ship, that trembled to see so great a Navy of the Enemy come against them, Ἔμε δὲ πρὸς πόσους ἀντι τάττεις: Against how many dost thou set me? *Plutarch.*

65. *Lorinus* the Romanist tells us, *Gratiam triplicem habere processum, â Deo, â Christo, â Virgine.*

66. *Thetis*, the Mother of *Achilles*, is said to take him by the Heel, and dip him all over in a certain Fountain, which they fabled would make Men invulnerable; but in a Combat with *Paris*, he wounded him there where his Mother held him when she dipt him, and so slew him. Let the Christian learn hence to put on his whole Armour, that he may not be wounded by any Temptation.

67. The Devil took those Places for his Worship, which God had made use of in his Service. As *Gilgal*, where the Ark had been, and *Bethel*, where God appeared to *Jacob*; and *Dodona*'s Grove is thought to be the place where *Dodonium*, the Grandchild of *Japhet*,

did teach the Knowledge of God: And in the place of Christs Resurrection, there was set up the Image of *Jupiter*, and in the place of his Cross a Statue to *Venus. Hieron.* The Devil being stiled Gods Ape.

68. Naturalists write of the Crocodile, that it grows to it's dying day; so ought Christians in Grace, *Cum incipiamus stare desecndimus.* Hieron. When we begin to stand still, we go downwards.

69. *Basil* was told he was a Mad-man, because he would not yield to the *Arians* in one Letter, he enswered, *Opto sic me delirare in aternum*, God grant I may be so mad alwayes.

70. A man may maintain many Virtues cheaper than some one Vice.

71. We shall carry nothing with us out of this World, saith one, but *nuda Conscientia*, a naked Conscience.

72. Other sins keep Company with their fellow sins, but Pride gets place among the Virtues and Graces.

73. *Augustin* in his Book of Confessions, tells us of one *Alipius*, who was very averse to the Roman Theatre, and Games; by the importunity of Friends at last yielded to go, but saith he, *Adero absens*, I will be absent while present, for I will shut my Eyes, and stop my Ears, but at a great shout of the People, he open'd his Eyes and Ears, and began to be pleased

pleased: A good Caution against yielding to Temptations, but to abstain from all appearance of evil.

74. It's said of *Pompey*, that he desired of the Governour of a certain City, only to receive into it a few sick Souldiers, who in the Night open'd the Gate of the City, and let in his whole Army; so lesser sins may make way for greater.

75. *Mahomet* was born of an Heathen Father, and *Jewish* Mother, and framed his *Alchoran* so attemper'd to every Mans genius, and Disposition, that he infatuated the fifth part of the known World, as *Brierwood* computes it.

76. In the Papism we find many strange mixtures. In the Pope a *Prelate*, and a *Prince*, in the Canon *Scripture* and *Tradition*, in the Mass a *Sacrament* and *Sacrifice*, in Conversion of a Sinner, *Grace* and *Free-will*, in Justification *faith* and *works*, in Salvation *mercy* and *merit*, in Intercession Christ and the *Virgin Mary*, &c.

77. Man is the perfection of the Creation. Understanding is the perfection of Man, Knowledge is the perfection of the Understanding, Religion is the perfection of Knowledge, and Christianity is the Perfection of Religion.

78. *Theologia sceptica tandem exit in Atheismo*,

said *Artemius*. Sceptical Divinity at last ends in Atheism.

79. *Antigonus*, King of *Macedonia*, was called by *Plutarch* ὁ δώσων, *q. d.* A future Giver: He would Promise many things for the future, but perform nothing for the present.

80. It may be Observed, that when Christ came into the World in the Nature of Man, the Devil more than before possest the Bodies of Men, that he might disparage the great Mystery of the Incarnation, and breed suspicion that what great Works Christ did, he did them by the Power of the Devil, as we know the *Pharisees* suggested to to the People.

81. *Gregorius de Valentia* tells us of a Merchant who chose the *Popish* rather than the *Lutheran* Religion, because he need not be put to the trouble of learning Catechisms, and searching the Scriptures, which he had no leisure to do, and which the *Lutherans* did, but it was enough for him in Popery to affirm what the Pope affirms, and to deny what he denyes, which was an easie way.

82. *Antonius Spalatensis* complains that St. *Peter's* Keyes were turned into Keys to open rich Men's Chests and Coffers.

83. The

83. The People may referr it to their Prince to determine the outward Mode of Worship; if it be false, the Prince shall Answer to God for it, and not they, for it is their Duty to Obey their Prince; only they may privately keep their Faith to themselves. *Hobbs Leviath.* Strange Divinity.

84. *Veritas nihil erubescit nisi abscondi.* Tertul. Truth is ashamed of nothing but to be hid: Whereas Error and Hypocrisie flee the light.

85. *Non est vera Religio quæ cum templo relinquitur.* Lactant. 1. That is not true Religion which Men leave behind them at Church.

86. The Religion of Hypocrites is like the Colours of the Rain-bow, which are not κατ' ἀλήθειαν, but κατ' ἔμφασιν, not in truth, but in appearance.

87. *Epiphanius* is reported to have said when he left *Constantinople*, that he had left three great things behind him, a *great City*, a *great Palace*, and *great Hypocrisie*.

88. One of the Ancients saith of Death, *Non est interitus sed introitus, non est exitus sed transitus*, &c.

89. *Quintus Curtius* saith of *Alexander* the great, that in a Battel with *Darius*, while the Fortune of it was doubtful, yet carried

himſelf as if he was ſure of Victory. So may a Chriſtian in the ſpiritual Warfare.

90. The Duke of *Millan*'s Mother being left as a deſolate Widow, appointed this Motto for her Coyn, *Sola facta, ſolum Deum ſequor*: Now I am left alone, I follow God alone.

91. We read of the Inhabitants of *Oeno*, a dry Iſland near *Athens*, that they beſtowed much Labour to draw a River into it, and thereby open'd a way for the Sea to break in and drown it. A good Caution againſt too bold Adventures in lawful things.

92. I have read of a wicked Speech of one *Neveſſan* a Lawyer, ſaying, *He that will not venture his Body ſhall never be Valiant, and he that will not venture his Soul ſhall never be Rich.*

93. It's ſaid that the great *Caleph* of *Babylon* was ſtarved to Death by the great *Cham*, in the midſt of infinite Treaſures of Gold, Silver, and Precious Stones, which he had hoarded up, willing him to eat them up.

94. The *Prince of Orange* ſaid at the Battel of *Newport* to his Souldiers, when they had the Sea on one ſide, and the *Spaniard* on the other, *Either you muſt eat up thoſe* Spaniards, *or drink up this Sea.*

95. The

95. The *Jews* were wont to write upon the back-ſide of their ſealed Pacquets of Letters, theſe three Hebrew Letters, ד for *Niddui*, ח for *Cherem*, ש for *Shammatha*. Whereby they threatned all ſorts of Curſes to any that would dare to open it.

96. *Cœlum eſt altera Gehenna damnatorum, & Gehenna alterum Cœlum beatorum.* Got. Heaven is another Hell to the Damned, and Hell another Heaven to the Bleſſed.

97. When we ſee a Wicked Man, we may ſay, *Aut ſumus, aut fuimus, aut poſſumus eſſe quod hic eſt:* Either we are, or have been, or may be as bad as this Man is.

98. It's a good ſaying of the Greek Poet, Ἀιὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων; always to be growing better, and to excell others (in Virtue.)

99. *Luther* ſeeing a black Cloud promiſing Rain in time of drought, but blown over, ſaid to his Friend, *Tales ſunt promiſſiones Mundi*; ſuch are the Promiſes of the World.

100. A ſelfiſh Man is *Totus in ſe.*

THE
Third Century.

1. SOme for a Temporal Heaven will venture an Eternal Hell.

2. *Sapiens eſt qui novit tacere*, is a ſaying of *Ambroſe*. He is a wiſe Man that knows how to hold his Peace.

3. *Tertullian* ſaith of Perſecution, *Pala eſt quæ dominicam purget aream:* It is a Fan which purgeth God's Floor. *Confuſum acernum fidelium ventilans, ſeparans frumentum Martyrum, & paleas Negatorum*; ſeparating the Wheat of the Martyrs from the Chaff of Chriſt-denyers. Again, ſaith he, *Pulchrior eſt Miles in prælio amiſſus, quam in fugâ ſalvus. De fugâ in Perſecut.* Where he Counſels the Chriſtians to meet in the Night, if they cannot in the

the Day; and if not many together, *Sit in tribus Eccleſia*, Let the Church meet in Threes.

4. When *Dionyſius* ſent after *Plato* to excuſe his ſhewing him no more Reſpect when he was at his Court, he return'd the King this Anſwer, "He had no leiſure to think of "ſuch low things.

5. When *Auſtin* read that place in *Exodus*, *No Man can ſee my Face and live*, he then ſaid, *Moriar Domine ut te videam*; Let me dye, that I may ſee thee.

6. *Luther* mentions a Holy Virgin who uſed to rebuke the Devils Temptations, by ſaying, *Chriſtiana ſum*; I am a Chriſtian.

7. *Auſtin* complained, *Nimis ſerò te amavi Domine.* O Lord, I have loved thee too late.

8. They were wont to ſay of a Coward, *Nihil eſt in illo Romanum*, There is nothing of a *Roman* in him. So we may ſay of ſome Men, *Nihil eſt in illis Chriſtianum.*

9. *Babilas* the Martyr appointed to be buried with the Bolts and Fetters which he had worn for Chriſt.

10. *Spiritus Dei eſt nexus Unionis, & Medium Communionis cum Chriſto.* The Spirit of God

God is the bond of Union, and the Medium of Communion with Christ.

11. The Fryers account it a great Honour to have a Prince enter himself into their Order: But what Honour is it to our Nature, for the Son of God to become Man!

12. *Xenophon* in his Apology for *Socrates* quotes him, saying, Some purchase their Delights and Pleasures at a great price; but, saith he, *Ego sine sumptu majores illis delicias ex animo meo comparo.* I fetch without cost greater delights out of mine own mind.

13. We are Fellow-heirs with Christ, not Fellow-purchasers.

14. *Aristotle* in his Rhetorick tells us, there is a Colour in the Face that comes from Passion, as in Anger and Shame, and a Colour that is in the Complexion. So some Men have only a transient Colour of Religion and of Godliness in an outward Profession, but not the Complexion of it in their Souls.

15. *Tempus est Præludium Eternitatis.* Time is the Prologue of Eternity.

16. The first Table is a Load-stone to the second, and the second a Touch-stone to the first.

17. *Tempus*

17. *Tempus tuum currit, & tu dormis? Ambroſ.* Thy Time runs, and doſt thou ſleep?

18. The worth that is in any thing below God, it is either in Mens Fancy and Opinion, or elſe *in ordine ad aliud*, in order to ſomething elſe.

19. *Nihil certius quam quod ex dubio fit certum.* Nothing is ſurer than what is made ſure after Doubtings.

20. Πλήρωμα καίρου ἐστὶ καιρὸς πληρώματος. The fulneſs of time is the time of fulfilling things.

21. There is a ſinning wittingly in oppoſition to Ignorance, and there is a ſinning willingly in oppoſition to Force, and there is a ſinning wilfully in oppoſition to Light and Knowledge.

22. The greateſt Humiliation cannot *placare Deum*, but the leaſt if true may *placere Deo.*

23. *Timor Innocentiæ Cuſtos.* A good Fear is a preſerver of Innocence. *Tertul.*

24. It was one *Maxentius* that invented that Puniſhment of Murder, to tye the dead Man to the living Man's Back.

25. One *Stancarus*, a Popiſh Writer, hath this fooliſh ſaying, yet applauded by *Bellarmine*,

mine, Tom. 1. *p.* 567. *Plus valet unus Petrus Lombardus quam centum Luberi*, &c. *One* Peter Lombard *is more worth than an hundred* Luthers, *two hundred* Melanctons, *three hundred* Bullingers, *four hundred* Peter Martyrs, *five hundred* Calvins. *If all of them were pounded in a Mortar, they would not make one Ounce of true Divinity.*

26. There is a Fiſh call'd οὐρανόσκοπος, that hath one Eye upon the top of its Head, alwayes looking towards Heaven. The fit Emblem of a Chriſtian.

27. The Mark ſet upon *Cain*, *Auſtin* thinks was a continual quaking and trembling: As the Septuagint ſeems to interpret the Text to that ſence, *Gen.* 3. 12. στένων καὶ τρέμων ἔσῃ, ἐπὶ τῆς γῆς. *Thou ſhalt goe ſighing and trembling upon the Earth.*

28. *Tacitus* calls the Chriſtian Religion *Superſtitionem quandam deteſtabilem*: A certain deteſtable Superſtition. And *Suetonius* calls Chriſtians *Homines ſuperſtitionis malæ & maleficæ*; Men of a miſchievous and bad Superſtition.

29. *Honos eſt res imaginaria in arbitrio hominum poſita.* Aquinas.

30. Faith will ſhew a man a Glory in Chriſt, that will enlighten the Darkneſs of this World, and darken the Glory of it.

31. *Non*

31. *Non tam miseri quam mali dies.* The dayes are not so miserable as they are sinfull.

32. The true Beauty of the Face consists of three parts. 1. Ὁλοκληρία, that there be no part wanting. 2. Συμμετρία, that the parts have Proportion to one another. 3. Εὐχρόια, that there be a good colour and Complexion. And when Providence hath finisht its course, all these will be found in it; nothing will be wanting: Every part will bear proportion to another. And then a divine Beauty will be seen in the face of it. Which *Moses* may mean in that 90*th*. *Psalm*, where he prayes, *Let the beauty of the Lord our God be upon us*, &c.

33. *Myrtus in profundo.* A Myrtle in the bottom, is the Churches Emblem.

34. All Grace we receive, comes from Christ three wayes. 1. By way of Acquisition and Purchase. 2. By way of Impetration and Intercession. 3. By way of Efficacy and Influence.

35. *Qua quisque est major magis est placabilis Ira,*
Et faciles motus mens generosa capit.

Answering to the Greek Proverb στρεπταὶ φρένως ἔσθλων. Good men are flexible to Kindness, and good Counsel.

36. *Chry-*

36. *Chryſoſtom* ſaith of S. *John*, that he did ἀφορτῶν τὴν θεολογίαν. He thundred Divinity.

37. The Mariners make uſe of the natural motion of the winds to carry on their Veſſel, and fit their Sails to that end. So God makes uſe of the natural motions of mens Minds and Wills to effect his own Councels, without offering any violence to their Faculties.

38. God is ſaid in Scripture to ſwear by his Holineſs, to ſhew that he will not lye to us; which cannot conſiſt with his Holineſs.

39. *Anima eſt domicilii ſui fabricatrix*: The Soul forms to it ſelf the Body as an houſe to dwell in.

40. *Fruſtra nititur qui non innititur*, Bernard. He endeavours in vain, who doth not lean upon God.

41. He that is advanced by another, is call'd his Creature. As *Moſes* and *Aaron* are ſaid to be advanced by God, 1 *Sam.* 12. 6. Heb. *made by God.*

42. *Mali cum injuriam facere non ſinuntur injuriam ſe accipere exiſtimant.* Grot. *Annot.* 8 *Mat.* 29. Evil men account themſelves injur'd, when they are hindred from doing evil to others.

43. There

43. There is *conversio passiva*, which is wrought *per gratiam prævenientem*; and *conversio activa*, which is wrought *per gratiam consequentem*.

44. If God about Evil doth impute the Will for the Deed, will he not much more do it about Good?

45. Naturalists write of the Ermin, when hunted, will rather fall into the Dogs mouth, than run into the Dirt to save its Life. A Christian may learn Purity by this, and make this his Motto, *Mallem mori quam fœdari*; I had rather dye than be defiled with wilful sin.

46. To bear Reproach for Christ, one calls it *Contumeliam honorificam*: Honourable Contumely.

47. The Ears are to be as Ballances that hang even, to hear one thing as well as another, without inclining, but only as Truth and Justice may incline them. The Hebrew word מאזנים signifying Ballances, coming from the root אזן which signifies the Ear.

48. When the Duke of *Venice* shewed *Charles* the *5th.* the magnificent things of his Dominion, he answered, These are the things that make men loth to dye.

49. Na-

49. Natural Worſhip is founded in the Nature of God, but inſtituted Worſhip in his Will. As it was with *Adam*, what he had by Inſtitution, was only from the divine Will, but all other Worſhip was planted in his Nature, and did reſult from the Nature of God.

50. The Devil appeared to our firſt Parents in the ſhape of a Serpent; and if Man had not ſinned, it is probable he could not have appear'd in human ſhape, as he hath often done ſince Mans Fall.

51. They ſay that the Gall of the Serpent is Poyſon to a Man, and the Spittle of a Man is Poyſon to it. And if the naked Foot of a Woman touch the Head of a Serpent, the Serpent preſently dyes. To ſhew the Enmity betwixt them.

52. *Sol cum revelat inferiora, abſcondit ſuperiora:* When the Sun reveals things below, it darkens the Starrs, and the Heavens above; but Chriſt by revealing to men the things above, doth darken to them the things here below.

53. The Rabbins ſay, that their Judge would admit no Proſelyte in *David*'s time, leſt they ſhould come in for fear, nor in *Solomons* time, leſt they ſhould come in for outward advantage.

54. The way of a Chriſtian to Heaven is like a Traveller paſſing over Valleys and Hills

Hills, ſometimes he hath Heaven in his View, and then loſeth the ſight of it again.

55. *Edward* the Firſt, when he beſieged *Sterling* in *Scotland*, he ſet up a Gallows before the Town, with a Pardon hanging upon it, that they might take their Choice; upon ſubmitting to him, the Pardon; and not ſubmitting, to be hanged.

56. From the Heb. root קָוָה which ſignifies *expectavit*, comes the noun קָו which ſignifies a Line; for Expectation is Faith drawn out at length.

57. I have read of a certain Woman whoſe Breaſts the Tormentors cut off, to whom ſhe replyed, I have yet two Breaſts you cannot cut off, my Faith and Hope in Chriſt.

58. If you touch but one Leaf of the ſenſitive Plant, the whole Plant will ſhrink: ſo when one Member of Chriſt ſuffers, the whole Body ſhould ſympathize.

59. There are ſome Hereſies that ſpring from the mind, puft up with Pride; and others from the fleſhly Appetite, to indulge the fleſh.

60. It's ſaid, *Heb.* 2. 16. that Chriſt *took on him the ſeed of Abraham*; and the Greek word ἐπιλαμβάνεται rendred *took*, ſignifies as ſome Writers ſay, the *catching hold* of a thing that is in *magno diſcrimine*, to ſave it from periſhing. So was all Mankind.

61. *Calvin* in his Comment on the 115*th. Pſalm* tells a ſtory of his meeting at an Inn a certain Atheiſtical Scholar who derided the Opinion of thoſe that thought God was on Earth, as well as in Heaven, ſaying, *The Heaven of Heavens are the Lords*, and he is not preſent upon Earth; but was ſuddenly taken with a great torment in his Bowels, whereby he cryed out, *O God, O God*, and ſo was ſelf-convicted.

62. A Servant will be gone, if he hath not preſent wages, but the Son ſtays in hope of the Inheritance, as our Saviour ſpeaks: *The Servant abideth not always, but the Son abideth always.* Jon 6. 8.

63. *Socrates* reports of one *Theodorus* in *Julians* time, who being put to torment that he ſweat Blood; there appeared to him a young man with a white ſoft Cloth, wiping his Face; after which he felt no more pain.

64. In Heaven, ſaith *Auſtin*, there is *felix ſecuritas*, and *ſecura fœlicitas*; *felix æternitas*, and *æterna fœlicitas*; happy Security, and ſecure Happineſs; happy Eternity, and eternal Happineſs.

65. The Angels are ſubſervient to Chriſt as Mediator; which was repreſented to *Jacob*, when he ſaw the Angels aſcending and deſcending upon a Ladder, which was a Figure of Chriſts Mediation.

66. *Bede*

66. *Bede* tells a Story of a certain dying man, who having lived wickedly, was admoniſht to repent: *No*, ſaith he, *I will not appear ſo great a Coward.* And hereupon an Evil Angel appeared to him, and preſented him a great Volume of the Sins of his Life, and driving him to deſpair carried him away.

67. The Hiſtorian reports of *Julian* the Apoſtate, that he cauſed all the Meat and Drink in a certain Town to be conſecrated to an Idol, that the Chriſtians there might be ſtarved.

68. Want of Neceſſaries expoſeth men to Temptations. The Devil tempted Chriſt when he was hungry.

69. It's ſaid of *Cicero* the great Oratour, when he came to die, cryed out, *O me minimè ſapientem.* I am deſtitute of all Wiſdom.

70. Who would not willingly have *John's* Baniſhment for *Johns* Raptures and Revelations, and *Jacobs* hard Pillow for *Jacobs* Viſion?

71. If a Man ſometimes cannot ſtand before his own Conſcience, how can he ſtand before Gods Tribunal?

72. *Iſſachar* and *Naphtali* were two weak Tribes, and were joyned with *Judah* a ſtrong Tribe. So the Church of God is weak, but is joyned with Chriſt the Lion of the Tribe of *Judah*.

73. If the Light of Starrs fails for want of Miniſters call'd Stars, let us look more to Jeſus Chriſt the Sun of Righteouſneſs.

74. *Plato* reports of *Thales* a great Philoſopher and Aſtronomer, that walked looking up to Heaven, and fell into a Well. Our Contemplation of heavenly things ſhould not make us careleſs of our Converſation here below, among men.

75. *Per vulnera viſcera.* Through Chriſts wounds we may ſee the Bowels of his Compaſſion to Sinners.

76. Sin is call'd a *Body of Death*, yet it is full of Life.

77. *Amo Chriſtum plus quam meos, plus quam mea, plus quam me. Bernard.* I love Chriſt more than my Relations, than my Goods, than my ſelf.

78. I have read of one *Chilion* a *Dutch* Schoolmaſter, who being perſwaded to recant, and ſave his Life for the ſake of his Wife, and poor Children, anſwered, "If the "whole Earth was turned into a Globe of "Gold, and all mine own, I would part "with it, rather than with my Wife "and Children, and yet theſe I can part "with for the ſake of Jeſus Chriſt. The like was ſaid by *George Carpenter*, as Mr. *Fox* relates, *Part* II. *p.* 113.

79. A man that was drowning at Sea, ſaw a Rain-bow; but ſaid, *Quid mihi proderit hæc Iris*

Iris ſi ego peream? What will this profit me, that it is a token God will not drown the World, if I be drowned?

80. It is ſad to ſee the Mountain of the Houſe of the Lord to be a Mountain of *Bether*, which ſignifies *Diviſion.*

81. *Quicquid in omni genere ſummum, id Hebræi divinum appellant.* That is, the *Jews* expreſs by the Name of God, whatever is excellent in its Kind: As the Cities of God, Trees of God, Mountains of God, *&c.*

82. There is a Well in *Perſia*, that it is a Capital crime for any to drink of but the King, and his Eldeſt Son. But the Well of Life lyes open to all.

83. *Magnates Magnetes.* Great men are Load-ſtones, whom all are apt to follow.

84. It is ſaid in the *Syriack-Ritual*, that when Chriſt came to be Baptized of *John*, he ſhould ſay to Chriſt, as it is rendred in the Greek, ὃ δύναμαι ἁρπαγμὸν ἁρπάζειν. "I can-"not commit ſuch a Rape upon the Ho-"nour of Chriſt, as by Baptizing him to "ſeem to preferr my ſelf before him.

85. *Multi tadio inveſtigandæ veritatis ad proximos divertunt Errores.* Many turn aſide to the Error that is next, rather than be at the pains to find out the Truth. *Minut. Felix.* And ſo make good that ſaying of an Heathen, *Omnes malumus credere quam judicare:* We will rather believe than judge.

86. It was a Cuſtom among the *Moloſſians*, that he that came and proſtrated himſelf before the King with the Kings Son in his Arms, ſhould be pardoned any Offence. The Moral of this is eaſie.

87. God is ſaid, *Ex.*34.6. to be אֶרֶךְ אַפַּיִם: in the Dual Number, which the Rabbins ſay, denotes Gods Patience both to the righteous and the wicked.

88. *Herodotus* in his Second Book makes mention of a Statue ſet up for *Senacherib* in one of the Temples of *Egypt*, with this Inſcription on it, Ἐις ἐμὲ θεῶν εὐσεβὴς ἔστω. *He that looks upon me let him learn to be religious*; (who for his Irreligion came to an untimely death.)

89. There was no certain meaſure ſet for the firſt Fruits under the Law. He that gave one of 40. was accounted a Man of a good Eye, but he that gave but one of 60. was counted a Man of an evil Eye. *Maimonid.*

90. The *Hebrews* ſay of the Ranſom Money under the Law, which was half a Shekel, which all were to pay alike for the Ranſom of their Souls, that if a poor Man had it not to give, he muſt ſell his Cloaths, or his Bed, rather than not pay it. The application is eaſie.

91. *Bellarmine* at his death prayed that God would deal with him, *Non ut æſtimator meriti*,

meriti, but as *Largitor veniæ:* As a Sin-pardoning God.

92. The *Jews* had, ſome of them, a ſuperſtitious opinion of Fringes in their Garments, that they would be a defence to them from evil Spirits. And ſome of their Rabbins told them, that if they well obſerved the Law of Fringes, they ſhould be counted worthy to ſee the Majeſty of God. Blind Superſtition.

93. In the dayes of *Trajan* the Emperour aroſe a certain falſe Chriſt, and call'd himſelf *Bar-chocab*, the Son of a *Star*; but afterward being ſlain in Battel, the *Jews* call'd him *Bar-Cazab*, The Son of a *Lye*.

94. *Gnabhar Zeman*, *Gnabhar Corban*, ſay the Rabbins. The Offering is paſt, if the Seaſon for it is paſt.

95. One ſaid of *Gardiner* Biſhop of *Winchester*, Nature made him a worthy Man, but Fortune corrupted him. A good Caution to Prelats.

96. It is recorded of one *Theobrotus*, ſome ſay *Cleombrotus*, that reading *Plato*'s Book of the *Immortality of the Soul*, he threw himſelf down a Precipice, to be in another World.

97. I find I have inſerted in my Paper-book an Epitaph upon the Tomb of the Earl of *Warwick*, in whoſe Death the Family was extinct:

Within this Marble doth Entombed lye
Not one, but all a Noble Family:

A Pearle of ſuch a price that ſoon about
Poſſeſſion of it, Heaven and Earth fell out.
Both could not have it, ſo they did deviſe
This fatal Salvo to divide the prize,
Heaven ſhares the Soul, and Earth his Body takes,
Thus we loſe all, while Earth and Heaven part ſtakes.
But Heaven not brooking that the Earth ſhould ſhare
In the leaſt Atom of a piece ſo rare,
Intends to ſue out by a new revize,
His Habeas Corpus *at the grand Aſſize.*

98. Some Philoſophers thought that Good and Evil were diſtinguiſht only νόμῳ, not φύσει. By mens Laws not by Nature.

99. Ἴαμα τῆς πονηρίας δίκη. *Socrates.* Execution of Juſtice is the Healer of Wickedneſs.

100. The *Rabbins* ſay of the Law, *Non eſt unica literula in Lege in quam non ſunt magni ſuſpenſi montes.* There is not a Letter of the Law upon which are not hanging great Mountains; things of great weight.

THE

THE
Fourth Century.

1. *Ariſtotle* thought that men were θείᾳ μοίρᾳ ἀγαθοὶ, made good by Deſtiny rather than Diſcipline. And that ἀρετὴ is not διδακτὸν τι. That Vertue is not to be attained only by Inſtruction, as ſome other Philoſophers thought.

2. The World is call'd in the Hebrew חֶרֶל from חָרַל which ſignifies *to ceaſe*, becauſe it is ceaſing towards its end and period.

3. It was objected to the *Jews*, *Meſſiam ſuam tardigradum eſſe*; That the *Meſſiah* they lookt for was ſlow-paced, and long a coming. In which ſence ſome interpret that place, *Pſal.* 89. 50, 51. *Remember, O Lord, the reproach of thy Servants, wherewith they have reproached the Footſteps of thine Anointed.* And the word for *Footſteps* in the LXX. is ἀντάλλαγμα, which *Heinſius* renders *Tarditatem*, Slowneſs.

4. Chriſt

4. Chriſt is thought to be Baptized in a Year of Jubilee, which was the thirtieth Jubilee after *Iſraels* coming into *Canaan*, and about the thirtieth year of Chriſts Life, who came to proclaim a Year of Jubilee in his Publick Miniſtry.

5. The Heathen obſerved this Order in their Sacrifices: Firſt to appeaſe their angry and adverſe Gods, before they ſacrificed to thoſe that were kind and propitious. *Gyrald.*

A 6. Some ſins, as Drunkenneſs, and Fornication, *&c.* proceed much from the Conſtitution of the Body, but ſome more immediately from the evil Habit of the Mind, as Pride and Covetouſneſs, and Envy, *&c.* and therefore are more ſinful than the other.

7. *Mors Senibus in foribus eſt, Juvenibus in inſidiis.* Death is before the old Mans face, but lies in Ambuſh to young Men. *Candidi* are *Candidati Mortis:* The gray-headed are the Candidates of Death. Young men are B taken away, old men go away.

8. One of the Ancients brings in Satan thus ſaying to God: *Domine, ſit hic meus per culpam, qui noluit eſſe tuus per gratiam.* Let this man be mine through his Sin, who would not be thine by Grace.

9. *Dionyſius* ordered one that was a great Flatterer of him, to be ſet at his Table in great

great State, attended with Muſick and plenty of Proviſion before him, and a Sword hanging by a ſmall Thred over his Head; whereby the King would convince the Man of the Circumſtances that attended his high Eſtate, to cure his Flattery.

10. *Dei Conniventia non eſt cæcitas. Calvin.* Becauſe God for a while conniveth or winks at Sinners, it's no argument that he is blind and doth not ſee them.

11. Some obſerve, that after *David* had ſinn'd in Numbring the People, God calls him plain *David*, 1 *Sam.* 24. 12. But when he was purpoſing to build God an Houſe, he calls him *his Servant David*, 2 *Sam.* 7. 5.

12. The Herauld which hath on him his Coat of Arms is reſpected and feared, ſo did the Creatures all fear and do Homage to Man while he had Gods Image upon him.

13. *Pliny* writes of the Pome-Citron, it is alwayes bearing, when ſome of its Fruit falls off, other is ſpringing up, and other ripe. A fit Emblem of Chriſts Church, that will be upheld by a ſucceſſion of Converts in every Age.

14. *Homer* calls the Grave χῶρον ἀτερπέα: A Place of no delight.

15. *Quicquid nocet, aliquo bono nos privat.* Whatever hurts us deprives us of ſome good.

16. When

16. When any one dyed, the *Romans* would ſay, *Vale, nos te ordine quem Natura permiſerit cuncti ſequemur.* Farewell, we ſhall all follow thee as the Order Nature ſhall permit.

17. The *Æthiopians* were wont to chooſe the faireſt Men for their King. And *Abſalom*'s Beauty might the more draw the People to him, but a wicked Heart lodged under it.

18. *Anima diſperſa fit minor.* The diſperſion of the Heart amongſt many Objects, weakens it, which made *David* Pray, *Unite my Heart*, Pſal. 86. 11.

19. *Julius Cæſar* would be pictur'd ſtanding upon a Globe with a Sword in one Hand and a Book in the other, with this Inſcription to it, *Ex utroque Cæſar.* A *Cæſar* in Learning and in War.

20. In Converſion God works upon men as Objects, and then worketh by them as Inſtruments.

21. *Ægypt* was watered with Mans Foot, *Canaan* with Rain from Heaven: Which may repreſent the difference betwixt the Moral Virtues of the Heathen, and the Graces of true Chriſtians.

22. *Uriah* carried from *David* a Letter to *Joab*, which contained his own Death in it, though he did not know it: So a Man may carry in his Heart ſome ſecret ſin, which may prove

prove the Death of his Soul, and yet he not know it.

23. God shewed Man by his own Example that he must first labour before he enters into Rest.

24. One asked *Bernard* a reason why he Preached so much better to day than yesterday, answered, *Hodiè Christus, herì Bernardus.* It was only *Bernard* Preach'd yesterday, but to day Christ Preached in me.

25. If the Heathen made *Esculapius* a God for finding out the Medicinal Virtues of Herbs, how much more is he to be acknowledg'd as God who made these Herbs, and put this Virtue into them: As *Lactantius* pleads with the Heathen.

26. Let Man and Beast Fast and Cry to God, said the King of *Nineveh.* The Beast would cry for want of Fodder.

27. *Absalom* made *Joab* come to him, by setting his Field on fire: And in the dayes of Christ, Pain, Sicknesses and Diseases brought many to him. So many are brought home to God and Christ by Distresses and Afflictions.

28. There is a certain River in *Peru* which runs only in the day time by the Sun dissolving the Snow upon the Hills which is congealed in the Night. So many are religious only

ly in the Sun-ſhine of the Churches Proſpe-
rity.

29. *Chryſoſtom* was called by *Cyricius* Bi-
ſhop of *Calcedon*, ἀχρύσατος, becauſe he woul-
not bend by any bad Compliances.

30. *Otho* Biſhop of *Mentz* ſhut up a num-
ber of poor People in a Barn, and then ſe-
it on fire; and when they cryed out, he i-
ſport ſaid, *Heark how the Mice do ſqueak!* Bu-
afterwards was ſo followed with Mice in hi-
Chamber, that he built a Tower on the Ri-
ver *Rhine* to free himſelf, and yet they follow-
ed him thither.

31. About the ſame time of the Year th-
the *Jews* Crucified Chriſt, was *Jeruſalem* de-
ſtroyed by the *Romans*.

32. What proportion is there betwixt th-
ſhort Pleaſure of *Eve* in eating the forbidde-
Fruit, and the Calamities that flowed fro-
it.

33. Its ſaid that *Diagoras* turned Atheiſt b-
obſerving a Man to eſcape and proſper tha-
had forſworn himſelf about ſome Money h-
intruſted in his hand.

34. The Primitive Chriſtians in their daye-
of ſolemn Humiliation, would lye pro-
ſtrate upon the ground, which they calle-
χαμωνία.

35. *Hilarion*, a good young Man, ſaid t-
his Body, *Ego te aſelle, faciam ut non Calcitre*

will uſe the Aſs ſo as he ſhall not Kick. He means, he would keep his Body in ſubjection.

36. There were two ſorts of Proſelytes: The *Proſelytes of the Covenant* that were Circumciſed, and Conformed to all the Jewiſh Worſhip; and the *Proſelytes of the Gate*, who obſerved only the ſeven Precepts of *Noah*, four whereof were required to be obſerved by the Converted Gentiles, *Acts* 15. 20.

37. The practice of the Primitive Church in laying aſide ſomething for the poor every Firſt Day when they came together to Worſhip, is thought to be grounded upon that Commandment of God to the *Jews*, never to come up before the Lord empty.

38. *Levi* had his Name from a Hebrew word ſignifying to *joyn*, not only becauſe the Levites were joyned to the Prieſts in the Service of the Sanctuary; but becauſe they were inſtruments to joyn God and the People together in the offering of thoſe Sacrifices that made their Peace with God. And *Leah* called her Son *Levi*, becauſe, ſaith ſhe, *Now will my Husband be joyned to me*: And we know God ſaith he was an Husband to *Iſrael*, Jer. 31. 32. And *Plato* ſtyled a Prieſt φιλίας δημιουργὸς, a *Maker of Peace* betwixt God and Man.

39. The

39. The Tribe of *Levi* was appointed for the Prieſthood, not only out of reſpect to *Moſes* who came from *Levi*, but becauſe of the Zeal they ſhew'd for God againſt Idolatry in the Caſe of the golden Calf, whereof we read *Exod.* 32. 26. which may teach Miniſters ſtill to be zealous againſt Idolatry, who name themſelves of the Tribe of *Levi.*

40. God ſaid to the Serpent, *Upon thy Belly thou ſhalt goe*, Gen. 3. 14. And the Heb word גחון may ſignifie the *Breaſt*; which before, in the Serpent, was Erect, and it did not go upon it. And may denote the dejection of the Angels that fell from their Original dignity and uprightneſs.

41. Manna that was ſent from Heaven to be Food to the *Iſraelites*, was not known to them, that they ſaid מן הוא, *What is this?* So Chriſt when he came down as Living Bread from Heaven, was not known to the *Jews*; but they ſaid, *Who is this?*

42. *Alexander* the Great, that could contemn Death in the Field, yet fear'd it much when he lay ſick in *Babylon*; and as *Plutarch* ſaith, uſed Diviners, and many ſuperſtitious Eſſays to ſave his Life.

43. The ſenſitive Soul in a Beaſt performs the ſame material Acts which man doth by Reaſon. So a Moral Principle in the Heathen did the ſame things materially which true Grace doth in a Chriſtian.

44. *Auſtin* ſaith of the Damned, That they are *Mortui vitæ*, and *viventes morti:* Dead to Life, and alive to Death.

45. The Load-ſtone will draw more ſtrongly when ſet in Iron: So Heaven attracts men more ſtrongly by the Fear of Hell.

46. A Stone hath a natural inclination to the Centre, tho hindred in its motion; ſo have the Saints to perfection of Grace, thô hindred by Sin and Temptations.

47. No *Iſraelite* would willingly expoſe himſelf to be ſtung of the fiery Serpent, tho there was a Brazen Serpent provided for his healing. So we ought not willingly expoſe ourſelves to Sin, becauſe God hath provided a Remedy in Chriſt againſt it.

48. *Julius Firmicius* ſaith of the Heathen, *Ab ipſis diis erudiuntur ad injuſtitiam:* They are taught wickedneſs from their Gods, and derive an Authority for it from Heaven.

49. Chriſt hath done greater things by his ſufferings as Man, than by his Power as God. The effects of his Death being greater than the works of Creation or Providence.

50. *Pharaoh* and his Hoſts were drowned in the Red Sea, but the Infernal *Pharaoh* and his Hoſts are drowned and deſtroyed in the Blood of Chriſt.

51. The *Roman* Generals after a Victory, firſt entred the City privately, and then publickly in a ſolemn Triumph. So the Saints

that conquer enter Heaven first privately at Death, and at the Resurrection shall have a publick Entrance before Men and Angels.

52. The Eunuch mentioned *Acts* 8. was probably well instructed in the *Jews* Religion, yet reading a plain Prophecy of Christ in the 53. of *Isai.* understood it not, which shewed the great Ignorance of Christ, and the Prophecies of him in those times.

53. When God works upon men, he begins first with the Mind, Reason and Consciences of men, and so brings over the inferiour Faculties, the Senses, and the whole man to himself: But the Devil begins at the Sense and the Inferiour Faculties, to corrupt the Superiour, and possess them for himself: As he did with our first Parents.

54. Knowledge that is only for Speculation, needs only to be floating in the Mind: but that which is for Practice, needs to be well digested, believed, and rooted in the Heart.

55. True Faith excludes not Doubting but refusal.

56. The *Jews* when they admitted Proselytes, would ask them, If they could forsake Father, Mother, Countrey, Kindred, House and Land, to follow the true God, and the true Religion; which some think Christ alludes to in the Gospel when he speaks of leaving all to follow him.

57. *Julia*

57. *Julian* the Apoſtate gave this Account of the Goſpel, ἀνέγνων, ἔγνων, κατέγνων. I have read it, known it, rejected it.

58. Many of thoſe that Crucified Chriſt found Mercy and were Pardon'd, but not any who Crucifie him to themſelves again. The former might do it out of Ignorance, but the latter ſin againſt Light and Knowledge, having further means of knowing Chriſt to be the Meſſiah, by his Reſurrection from the dead, and pouring out the Spirit upon his Aſcenſion, and the Illumination received upon their minds,

59. It is not only the Goſpel that works that Reformation that is found in many Chriſtians, but what it hath in common with the Light of Nature, and the Power of the Law, and the Influence of Example, and Love to Reputation, may influence Men in it.

60. We make a right Uſe of Ordinances, when we are by them quicken'd and ſtrengthned to all the Duties of Religion, but many reſt in the meer uſing them.

61. *Tactus eſt fundamentum vitæ ſenſitivæ:* Feeling is the Foundation of the ſenſitive Life, ſo is inward ſenſe and feeling of the ſpiritual Life.

62. *Totus Mundus exercet hiſtrioniam:* The whole World is as a Stage-play, or a piece

of Pageantry, a Shew, a Fashion, a Phancy without substance and reality, and the *Phænomena* in Mens Brains are more than the *Phænomena* in the Heavens.

63. It is not safe to remove, or move Foundations, ἀκίνητα κινεῖν.

64. *Peter Martyr* said, he being seventeen Dayes at *Bucer*'s House, He every day rose from his Table either *doctior aut melior*, more Pious or more Learned.

65. *Rei cujusque perfectio est in adhæsione ad suum principium.* Aug. Every thing hath its most perfect Existence in the Principle out of which it springs.

66. He that is a lover of others, will multiply his own Comforts by it, for he will rejoyce in other Mens good as his own. For Love maketh Union.

67. It is better to love than be beloved, for the one may be a sign of Grace, which the other is not.

68. Seeing subordinate respects may be had to our selves in our serving God, it makes it hard to know whether we make God our ultimate end.

69. Old *Jacob* dying, said, *I have waited for thy Salvation.* Old *Simeon* dying, said, *I have seen thy Salvation:* Wherein we may see the difference betwixt the Old Testament and New.

70. There is a threefold Knowledge of Christ,

Chriſt, *Ex Lege, ex Evangelio, ex Viſione.* By the Law, the Goſpel, and by Viſion.

71. The Butterfly flutters about Flowers, but gets no Honey as the Bee doth: So many compaſs Chriſt about with an Outward Profeſſion, but derive no Grace from him.

72. *Anaxagoras* ſaid he was born *Cœlum & Solem intueri:* But a Chriſtian is to look higher than the viſible Heavens.

73. We ſhould not employ our Time and Studies about *Minutiæ & Argutiæ*, little things, and critical things, which *Elian* calls χρόνου ἀναλώματα. Conſumptions of Time.

74. *Jonathan* by taſting Honey had his Eyes enlightned. So the beſt Knowledge of ſpiriritual things is by taſting.

75. All other Waters may fail us, but that which came out of the Rock follow'd the *Iſraelites*; it did deſcend into Valleys, and climb up Hills, as the *Chaldean* Paraphraſe tells us.

76. Unſanctified Learning is like Quickſilver not kill'd, which turns to Poyſon.

77. Chriſt is compared to a great Rock in a weary Land, *Iſa.* 32. 1. He bore the heat that we might ſit in the ſhade.

78. Death brings all Men together, as the King and Pawns are put together in the Bag when the Cheſs-game is over.

79. An Old Disciple is like an ancient Oak that keeps its sap to the last.

80. *Hieron.* said of *Paula*, a Noble Woman, that she was *Sanctitate quam genere Nobilior*: More Noble by her Holiness than her Birth.

81. *Horace* sets forth the Degeneracy of Mankind in a few pithy words, *Ætas parentum pejor Avis tulit nos nequiores*: The Fathers worse than Grandfathers, and their Children worse than both.

82. *Augustus* had a Daughter call'd *Julia*, who grew so vicious that he would not own her for his Daughter, but rather as an Imposthume broken out of his side.

83. Earl *Morton* put this Epitaph upon *John Knox* his Tomb. *Here lyeth the Body of that Man who in his life-time never feared the face of any Man.*

84. Those Fruits of the Earth that run up much into Leaves and Stalk, will dye at the root: So some Mens Religion runs up all into Talk and Profession, but have no root of Life within. Religion is the best Armour, but the worst Cloak.

85. Painters lay first a good ground-Colour before they flourish. But many Men will flourish in Profession, and have not laid a Foundation.

86. Under the Law there was a Sea of Water for the Priests to wash in, and Layers

vers for the Sacrifices. Our Perſons, and our beſt Sacrifices need waſhing in the Blood of Chriſt.

87. Δυσωδια μελισσας φυγαδευει. Ill ſavours will drive away Bees, and ſmoak Doves, as *Naturaliſts* write. Let us take heed of that which may drive away from us the Holy Spirit.

88. Autumns Witherings tell us that the Sun is gone back: So when Profeſſors wither, it ſhews Chriſt the Sun of Righteouſneſs is withdrawn.

89. It was a ſaying of *Peter Moulin*, When the Papiſts did forbid our Bibles, and perſecute us for reading them, we were then zealous to read them, but now we have free liberty to read them, we lay them aſide like Old Almanacks.

90. *Alexander* asked King *Porus* his Priſoner, How he would be uſed? he anſwered, Βασιλικως, like a King. So let Chriſtians and the Children of God live like themſelves.

91. *Julian* the Apoſtate did forbear Perſecuting the Chriſtians, *Non ex Clementiâ, ſed ex Invidiâ:* Not out of Kindneſs but Envy, becauſe he ſaw the more they were perſecuted, the more they encreaſed, as the Hiſtorian writes. 6

92. We ought to make uſe of our Judgment and Reaſon in our Enquiries and Endea-

vours in Matters of Religion: All which the Papists take away by their Implicit Faith.

93. Christ first made an Oblation of his Will to his Fathers Will, and then offered up himself a Sacrifice: As in *Psal.* 40. *Lo I come to do thy Will, O God!* and *Not my Will but thine be done.*

94. There are two Words used in the 53d of *Isa.* to set forth Christs bearing our Iniquity; the one is נשׂא, and the other is סבל. The one signifies the *lifting* up the Burden upon the Back, the other the strong *bearing* it. Both are true of Christ.

95. The Wine mixt with Myrrh, offer'd to Christ upon the Cross, was usually given to stupifie the Sense, and to mitigate the Pain, as some say, but Christ refused it, he was supported under his Pain by other means, and was willing to suffer to the utmost for our sakes.

96. The Satisfaction Christ made for our Sin was not only *Ex pacto*, but *Ex merito*: by reason of the intrinsick Value that was in his Obedience.

97. *Severus* the Emperor said when he came to dye, *Omnia fui & nihil profuit.* I have been all things, and yet profited by nothing. But he never was a good Christian.

98. I

98. I have ſomewhere read of *Olympus* an *Arrian* Biſhop, denying the Trinity, was ſtruck dead with three Thunderbolts from Heaven.

99. *Auſtin* thought that in the day of Judgment every Man ſhould behold all the Actions of his Life, *Uno mentis Intuitu*, with one glance of his Mind. A good Caution to all Men.

100. When *Jacob* found *Laban*'s Countenance to frown upon him, he then thought of returning home; ſo the Frowns of the World ſhould make us look more Heavenward.

THE Fifth Century.

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1. NAture is *principium Reſtitutivum*, as well as *Conſtitutivum*. There is a Principle in Natural things to reſtore themſelves from any Corruption fallen upon them. As in Mans Body Nature doth often heal it ſelf; and the Fruits of the Earth when dead in the

the Winter, reſtore themſelves in the Summer, and a Spring when it is muddied, it will purge it ſelf. And ſo Grace, or the Divine Nature is conflicting with Corruption, to reſtore the Soul to its Primitive Purity and rectitude: *He that hath this Hope purifies himſelf*, 1 Joh. 3. 4.

2. The Limits that are in Effects are, becauſe they proceed from limited Cauſes; and therefore that which hath no Cauſe of Being can have no Limits of Being, as the Being of God. And could we ſuppoſe any Entity to give Being to it ſelf, it would not limit it ſelf either to Parts of Being or Period of Being; and therefore God having his Being of himſelf, muſt needs be an Univerſal and Eternal Being.

3. Though God is One, yet we cannot properly ſay he is One thing; as we cannot properly ſay that Whiteneſs is a white thing, or Heat is an hot thing, but that which maketh things hot and white: So God cannot be properly ſaid to be any one thing, but he that maketh all things, and giveth Being to all things.

4. As the Picture of a Man is not properly a Man, but the image or ſhadow of a Man, ſo all Creatures are rather the ſhadows and Images of Being than properly Being. So the Stoicks held nothing worthy the Name of Eſſence or Being which is not ἀυτοχθὼς, Inde-

pen-

pendent, and self-existing. And *Plato* calls God often τὸ ὄν ὄντως, a Real Being.

5. Impossibility of not Being cannot be found but in that which hath no Cause of Being.

6. The multitude of Visible Beings is but the multiplyed shadow of Invisible Unity.

7. If all things should cease to be, they might be restored again out of the Infinite fulness of Gods Being, without any diminution to his own Being, whose Essence is *infinitis realitatibus fœta*, pregnant with infinite Realities, as one speaks.

8. *Infinitum est extra quod nihil est*: That is Infinite beyoud which nothing can be imagin'd to be; whereas *Aristotle*'s Infinity is only the Division of Quantity, and the Duration of time, beyond which something may be still imagin'd to extend, and so is rather to be call'd *Indefiniteness* than *Infinity*. *Cartesius*.

9. Whatever God hath done by second Causes, he can do it immediately by himself; as to preserve mans Life without Bread, as *Moses* was preserved Forty dayes in the Mount; to heal diseases without the use of Medicines; to make Wine without the help of a Vine, as our Saviour did by his divine Power. And what Nature doth gradually, creating Power doth in an instant.

10. God

10. God hath not only all the Perfections of the Creatures in himself, but infinitely more than they have in themselves. So that he is more than a meer Universal, or *Totum* to all particular Beings, and created Perfections. He is call'd by *Plutarch*, Πέλαγος τῦ κάλυ, the Ocean of Good. And the Sea is more than the *Totum* of all the Rivers that flow from it.

11. God was no where from Eternity but in his own Infinity: And not in an infinite space, as some have imagined. If there was such a space, it must be created, and so not Eternal.

12. But rather as *Tertullian* speaks, *Ante omnia erat Deus, & erat sibi tempus, & locus, & omnia.* God was before all things, and was to himself Time, and Place, and All things.

13. *Deus nusquam est & ubique est*, saith *Bernard*. He is no where as in a Place, but yet every where present.

14. God is All things and yet Nothing: I do not mean Absolute Nothing, which neither can be Mother to that which is not, nor Nurse to that which is; for he is All Being; But he is nothing of that which the Creature is, as finite, and passive, and dependant, *&c.* and his Perfections are not like those in Creatures.

15. The Creatures Duration in being, is a

a continual receipt of Being from the first Being, as the Beam from the Sun. *Plotin.*

16. The Pleasures of Life being transient, are begotten and dying every moment. And the Creatures enjoy them in a Succession, and therefore still desire to be, because they cannot possess them all at once. But God can acquire nothing by Succession, nor have that to morrow which he hath not to day. Or lose that to morrow which he hath to day. For his Eternity is, *Interminabilis, & tota simul vitæ possessio.* Boetius. The Possession of an Eternal Life all at once: Or we may call it *A simultaneous Life.*

17. *Homo est terræ filius & nihili Nepos.* The Son of the Earth, and the Grand-child of Nothing.

18. Some things in the World are apprehended by us as Contingent, others as Necessary, and God makes use both of *Contingency and Necessity* to accomplish his own Counsels, wherein appears his incomprehensible Wisdom.

19. It is a true Observation of *Epicurus*, That Imbecillity in our selves is the usual Cause of Pity towards others, as knowing we our selves are liable to the same distresses we see in others.

20. What inordinate Desires the *Devils* had in their first Fall, probably continue with them still, and because they cannot be ful-

fulfilled, they torment them, and make them miserable. So it may be with the Souls of wicked men in their future State.

21. *Mota facilius moventur*, is a Rule in Philosophy. Motions are easier continued than begun. But in Divinity, The same Power that begins, carries on the Soul towards Heaven.

22. As the Sun cannot send forth Darkness, so God cannot be the Author of Sin but by with-holding his Grace, as the Sun makes Darkness by withdrawing its Light.

23. As the Sun shining upon *Chrystal*, makes the *Chrystal* to give light to other things; so those that partake of Gods goodness and Grace, will be doing good to others.

24. Whatever Moral goodness God requires of us, he hath all that eminently in himself, as to love our Enemies, to perform our Promises, to pity those that are in distress, *&c.*

25. Earthly things cannot satisfie the Senses, much less the rational Soul. *The Eye is not satisfied with seeing, nor the Ear with hearing*, saith the Wise man.

26. Time is the Price of Eternity, and therefore of great value: It may be redeemed, but not bought with a Price. The Gold and Chrystal cannot equal it.

27. *Py*

27. *Pythagoras* hearing *Pherecides* discourſing of the Immortality of the Soul, it made him turn from being a Wreſtler in the *Olympian* Games to be a *Philoſopher*. How much more ſhould the Preaching of the Goſpel reform men!

28. When *Papilius* the *Roman*, required *Antiochus* to remove his Army out of *Egypt*, ſeeing *Antiochus* delaying it, he made a Circle round about him with his ſtick, and told him he muſt give his Anſwer before he went out of that Circle. So we may make Peace with God while we are in the Circle of Time, but not afterwards.

29. The *Lacedemonians* were ſlow in inflicting Capital Puniſhments, becauſe Life is not recoverable: So much more is God patient with Sinners, not willing any ſhould periſh, and ſo paſt recovery.

30. Many men live as if the preſent World ſhould never end, and the future World never come.

31. Sometimes Dogs do follow a falſe ſcent, and loſe the Prey: So many having got the ſcent of Earthly things, are led aſide, and loſe the true prize.

32. The two Comparatives uſed by the Apoſtle, *Phil.* 1. 23. μᾶλλον, κρεῖσσον, *rather, better*, amounts to a Superlative. *To be with Chriſt is beſt.*

33. In *Jeruſalem* the Dung-gate ſtood farthest

theſt off from the Temple. We ſhould endeavour Purity in Gods Worſhip.

34. Some of the wiſer Heathen ſaid, They worſhipt the Supreme God with the Interior Acts of the Mind, and the Inferior Deities with external Sacrifices only: So that they preferr'd the former before the latter.

35. If men are ſolicitous to have their mortal Bodies die a little later, which they know muſt die at laſt; how much more to have their Immortal Souls live for ever, believing their Immortality.

36. *Ubi benè erit ſine Deo, ubi malè cum Deo? Bern.* Where can a man be *Well* without God, and where *Ill* with God?

37. Many are ſo employ'd to ſeek after what they know not, that they do not practice what they know: And there is a certain Sweetneſs in Divine Knowledge, that is not taſted but in Practice.

38. If nothing is too hard for God, then nothing is too high for Faith: *All things are poſſible to him that believeth*, becauſe *Nothing is impoſſible to God.*

39. Gods Promiſes are the Life of Faith, and Faith gives Life to the Promiſes: They are as a full Veſſel, but Faith Pierceth the Veſſel, and draws them forth. Faith believes the Truth of them, and then God ſends forth his Truth in fulfilling them.

40. To

40. To walk according to the Gospel is to walk according to the Precepts and Rules of it. 2. To walk in the Spirit of the New Testament. 3. To make Christ our Pattern. 4. To be acted by Gospel Motives and Arguments. As the Love of Christ, Hope of Heaven, Relation to God as a Father, *&c.* Dr. *Bates.*

41. *Homo est omnium animalium* μιμητικώτατος, saith *Jamblicus*. Of all living Creatures man is most prone to Imitation. And therefore Examples are so prevalent upon Humane Nature.

42. *Pherecides* made a Circle to be a Symbol or Representation of God; and therefore *Pythagoras* taught his Scholars to worship God with a Circular motion of their Bodies. And so *Numa Pompilius* gave this Rule, *Ut priusquam aliquis coleret verteret se in Orbem.* That before any man worshipt God, he should turn his Body round; which was to represent God's Eternity.

43. I find this excellent passage in Mr. *Gale's Idea Theologiæ. In Deo omne imperfectum est perfectissimum, omnis compositio simplicitas, omnis diversitas Identitas, omnis alteritas unitas, omnis possibilitas Infinitus actus, omnis motus quies.* What good is imperfect in the Creature, is in its greatest Perfection in God; what is compounded in the Creature, is in God without Composition; what is divers in the Crea-

'ture, is one thing in God: Alterity is Unity. 'All that is in *potentiâ*, or Possibility in the 'Creature, is a pure and Infinite Act in God. 'And what is in the Creature by way of mo-'tion, is in God in a way of Rest.

44. I have read of a certain *Persian* Embassador, who worshipt the Sun, and to dissemble his Idolatry, would say, *Soli Deo gloria*; which may be rendred in a double sence, *Glory to God the Sun*, or *Glory to God alone*: And I have read of some of these Sun-worshippers, that they would revel in the night when the Sun was down, and thought their God did not see them.

45. An Heathen Poet tells us, how he pray'd to *Jupiter* his god, That he would deny him what he askt, if it was not for his good; and bestow what he askt not, if it was for his good.

Ζεῦ βασιλεῦ, τὰ μὲν ἔσθλα κὴ εὐχομένοις κὴ ἀνεύχλοις
Ἄμμιδί δε, τὰ δὲ δεῖνα κὴ εὐχομένοις ἀπολέξειν.

46. The Apostle tells us, that we are justified πίστει, διὰ πίστεως, ἐκ πίστεως, but not διὰ πίστ *propser fidem*. Justified by Faith, but not be cause of Faith.

47. What a man suffers in his Purse ma be restored, but not what he suffered in hi Person. And therefore Christ was certain th

the enjoying the Fruit of his ſuffering, he ſuffering in his Perſon.

48. Two things eſpecially ariſe from Sin, Fear and Shame, as was ſeen in our firſt Parents. Fear ariſeth from the Guilt of Sin, and Shame from the Filth of it.

49. The Law being made with Man in his State of Integrity, doth in it ſelf ſtill require Obedience with that frame of Soul as Man had in that State. And therefore is not fulfilled only by external Acts of Obedience, as ſome have ſaid; and that by the Righteouſneſs of the Law the Apoſtle means no more. And the New Covenant is accommodated to man in his weak and fall'n Eſtate. And there had been no Grace in the New Covenant, if God might not in Juſtice have held man to the terms of the firſt Covenant.

50. The Greek words uſed by the Apoſtle, *Rom.* 8. 3. περὶ ἁμαρτίας, which we render *for ſin*, ſhould be rendred, *a Sacrifice for ſin:* So the *Seventy* uſe the words in many places, as in *Lev.* 4. 3, *&c.* whence it's probable the Apoſtle took the Phraſe.

51. There were certain Offerings in the *Ceremonial* Law, which the *Rabbins* call *gnolch vejored*, aſcending and deſcending; where a leſſer was accepted, if there was not ability for the greater. As a pair of Turtle Doves inſtead of a Lamb where the Perſon was poor.

52. If God loved the World ſo as to ſend his Son, what need he die to reconcile the World, ſay the *Socinians* ignorantly enough? For God will have his love run forth in ſuch a way as may be to the Honour of his Juſtice. Gods Love and Chriſts Propitiation are put together by the Apoſtle, 1 *Joh.* 4. 10.

53. The Apoſtle ſaith, *Pray continually.* As the Morning and Evening Sacrifice is call'd, The *continual Burnt-Offering. Numb.* 29. 11.

54. The Hiſtorian, ſaith of *Charles* the 5*th.* that he was ſo much converſant with God in his private Devotions, and ſo little with men, that he did, *Sæpius cum Deo quam cum hominibus loqui.* Speak oftner with God than men.

55. *Prayer hinders not buſineſs*; *Alms-deeds never impoveriſh*, nor *unjuſt gain enrich.* Three good *Proverbs.*

56. There was a *Grate* upon the Altar of Burnt-Offering, that the Aſhes might paſs through, and the Fire burn the clearer. Which may teach us Fervency and Purity in our Serving of God.

57. It's ſaid of one *Du Verger* Abbot of S. *Cyran*, that he laboured as much not to ſeem Eminent as to be ſo.

58. *Dulcia non meruit qui non guſtavit amara*, is an old Proverb. He deſerves not ſweet who never taſted of bitter.

59. *Scrip-*

59. *Scriptura quò magis legitur, eò magis dulcescit. Basil.* The more the Scripture is read, the sweeter it is.

60. *Multò honestius est à veritate vinci quam Erroris triumphos agere.* Dr. *Tully.* It is more honourable to be Conquered by Truth than to triumph in Error.

61. A natural *Cannot* will excuse a man, but not a Moral. As a man that hath Power to do this and that good, and yet cannot obtain of himself to be willing to do it; as to give Alms to the Poor, to help a man in distress, to hear the Word, this is a moral *Cannot*.

62. The Impotency that is come upon Man by the Fall, is especially in his Will: If he was able truly to will that which is good, he would know more, and live better. If men have no power to come to Christ *except the Father draw them*, it is because they have not power to be willing. And the defect in mans Obedience ariseth from the defect of his Will. And even in the regenerate the Will is sanctified but in part, and so commands not with that strength in the Soul as else it would do. *Non ex toto imperat quia non ex toto vult*, as *Augustin* speaks concerning the Will. And when the Apostle *Paul* saith, *To will is present with me, but how to do, I find not*, it was chiefly because his Will was sanctified but in part.

63. The Law condemns men for every *cannot* in our Duty, but the Gospel for our *Will not*. And mans Conscience doth not condemn a man for his Natural but his Moral *cannot*, which is the same with his *will not*. Mr. *Truman*.

64. There is both a good and an evil *cannot*. A *good cannot*, as in *Joseph*, *How can I do this Wickedness?* and in the Apostle *Paul*, *We can do nothing against the Truth, but for the Truth*. Ard an *evil cannot*, when a man cannot do good, and cannot but do that which is evil. Can a *Black-moor change his skin*? Jer. 13.23.

65. No man can be confuted of Error but by some Truth that he holds contrary to it.

66. The Heathen were careful to preserve the Mysteries of their Religion, wherein they worshipt their Gods, from Prophanation: And therefore appointed a *Cryer* to proclaim to the People, Ἁγία τοῖς ἁγίοις. *Holy things are for holy Persons*. And Ἐκτὸς ὦ ἐκτὸς ἔστε βεβήλοι. *Procul hinc, procul ite prophani*. Let prophane Persons be gone. Although their gods were but Idols, and their Mysteries the Inventions of men. How much more should the Mysteries of the true Religion, in the Worship of the true God, and of his own Institution, be kept sacred.

67. The *Platonists* say of the Soul of Man that

that it had loſt its wings, which they call πτεροῤῥύησις, whereby it is fallen down to the Earth. And *Plato* repreſents the preſent ſtate of the Soul, to a man fallen into a *ſubterraneous* Cave, with his Back towards a Light ſet up behind him, and ſo bound, that he cannot turn his Face to the Light, whereby he ſees only the Shadows of things before him, and takes them for Subſtances.

68. *De nihilo nihil, in nihilum nil poſſe reverti*; was a famous Axiom among the old Philoſophers: Nothing can come out of nothing, and nothing can turn to nothing.

69. The Philoſophers that held the Souls *Immortality* did generally hold its *præexiſtence*: And that neither the Souls of Men or Beaſts are generated or corrupted, but were all educed out of the firſt matter, in the beginning of the Creation, and paſs'd out of one body into another.

70. And ſome of them held the World to be a *wiſe underſtanding Animal*, that Order'd and govern'd it ſelf after the beſt Manner: And this they call'd God. And that the Chaos out of which this World was made, was the ruins of a preceding World.

71. The *Epicurean Atheiſts* argued againſt a Supreme Deity making the World, becauſe they ſaid, there were many Faults and Defects in the Creation. As *Lucretius* ſaith, *Nequaquam nobis divinitùs eſſe paratam Naturam*

rerum, tantâ ſtat prædita Culpâ. That Nature was not framed by a divine hand, it is ſo full of Faults: And they inſtance in poyſonous Herbs and hurtfull Beaſts, and that a part of the World is not habitable. Whereby they manifeſted their Ignorance and Arrogance both together.

72. Yet theſe Philoſophers held a multiplicity of *æthereal* gods; and that they concerned not themſelves with Mankind; and that their Happineſs lay *in Omnium vocatorum munerum*, in a Freedom from all charge of Buſineſs; as Judging it inconſiſtent with the Happineſs of a Deity to be *Curioſus rerum Inſpector*, and *Negotii plenus*, to be a curious Inſpector, and full of Buſineſs.

73. They ſaid, that this notion of a Deity was injurious to Civil Government, by ſetting up a Fear of God in mens Minds above the Fear of Princes. And ſo *Hobbs*. And it enſlaved and debaſed men. As the *Epicurean* Poet tells us of them who affirm any Deity ruling the World,

Efficiunt animos humiles formidine Divûm,
Depreſſoſque premunt ad terram.

They debaſe and depreſs mens Minds by the Fear of a Deity, and ſo deſerved ill of Mankind.

74. *Ariſtotle* ſaid of *Anaxagoras*, That he would

would never acknowledge, that things were acted and moved by an Eternal Mind, but when he could find out no other Cauſe to impute things to, which forc'd him to acknowledge a Deity.

75. The *Philoſophers* ſpeak much of *Plaſtick Nature*, the forming Vertue that is in Nature, which, they ſay, is as if the Stones and Timber had in themſelves the Art of the *Artificer* to frame themſelves into an Houſe. And we acknowledge with them ſuch a *Plaſtick* Nature, if they ſet it not up as God: Whom we muſt acknowledge to be above Nature, and that *Natura naturans*, that giveth motion and Laws to Nature. And therefore *Ariſtotle* doth well in joyning νοῦς and φύσις together, a Mind working with Nature.

76. Thoſe Philoſophers that made things ſuperiour, as the Heavens, the Souls of men, and their very gods alſo, ſuch as they were, to be formed out of Corporeal matter, they Invert the Syſtem of the Univerſe, ſaith Dr. *Cudworth*; who treats largely of things of this Nature in his *Intellectual Syſtem*.

77. It was a pretty Notion of ſome of the Heathen, that *Love* and *Chaos* were the firſt Principles of all things. *Chaos* was the matter, and Love formed All things out of it. And that *Jupiter* was turn'd all into Love when he made the World. *Pherecides Syrus*. The Creation ſprang from Infinite Goodneſs and Love,

Love, and all the Good of it is but the Heat of this Infinite eternal Fire of Love. *Baxter.*

78. *Plato* ſpeaks more diſtinctly and truly, *That infinite Goodneſs, infinite Wiſdom, and infinite active Power* were the three *Archical hypoſtaſes*, as he calls them, that produced All things. And much more truly, than the *Valentinians* in their notion of 30 *Æons* ſpringing from one Supreme Being, whom they ſtyled *Bythos*, or *Bathos*, which ſignifies *Depth*, by whom all things were made.

79. The *Manichees*, the *Marcionites*, and the *Perſian Magi*, they all held two Supreme Principles in the Univerſe. And that all Good did ſpring from One, and all Evil from the other, and were ſtill oppoſing one another; but the good Principle was predominant. And *Plutarch* calls them Ἀντέχους, of two contrary Trades: Others ſaid, That Evil ſprang from the imperfection of the firſt matter out of which all things came.

80. *Socrates* affirming the Heathen *Deities* to be no Gods, the *Athenians* thought he denyed a Deity; and put him to death. And they baniſht *Protagoras*, and burnt his Book for one paſſage in it; *I have nothing to ſay concerning the Gods, whether they be, or be not*: which ſhew'd how forcible the belief of a Deity was upon their Minds.

81. But *Plato* ſaid truly, that in every Age there

there were ſome ſick of the *Atheiſtick* Diſeaſe, and therefore there were Atheiſts before *Democritus* or *Leucippus*. And there is too much of this Diſeaſe in our preſent Age. And ſome endeavour to be Atheiſts, ſaid *Plato*, that they may be more Vicious; and ſome that they may be thought wiſer than the reſt of Mankind, who all generally own a Deity.

82. *Empedocles* ſaith of the Souls of Men in their preſent State, that they are μεταναςαὶ, ξένοι, φυγάδες. Wanderers, Strangers, and Fugitives from God. A ſad State.

83. *Celſus* ſtyles his Book againſt Chriſt, λογὸς ἀληθὴς: And *Hierocles* wrote a Book againſt Chriſtianity, and call'd it φιλαλήθης, A Lover of Truth. How often do we find ſpecious Titles to wicked Books.

84. Some Philoſophers call'd the World, *Deum explicatum*, God unfolded; and the Creatures, *radios deitatis*, the Beams of the Godhead. And the Idea's of all things are in God, ſaith *Orpheus*, and he is Sun, Moon and Stars, and all things upon that Account. And the ſeveral Gods they Worſhipt were but to ſet forth the ſame God in the univerſality of his Dominion, and in the ſeveral Perfections of his Being; as *Minerva*, which ſignifies his Wiſdom, and *Hercules* his Strength, and

and *Neptune* his Dominion over the Sea, and *Juno* over the Air, and *Ceres* over Corn, *Bacchus* over Wine, and *Vulcan* over Fire, and *Mars* over War, &c. As the same Object in a Polyedrous glass appears manifold, so the same God was variously represented by them. But they might have done all this *prudentiore compendio*, in a more wise Compendium, in serving one God, saith *Austin.*

85. The *Jews* out of their Enmity against Christ sought to Eclipse the glory of his Miracles, the Truth whereof they could not deny: And sometimes they said he had a Devil, and wrought them by his Power; and again, that he learned the right pronunciation of the Name *Jehova*, which they called *Nomen Tetragammaton*, and wore it upon his Thigh, and by Virtue of that did work Miracles: As they fabled, That the Name *Jehovah* was written upon *Moses* his Rod, by which he wrought so many Miracles. And the Heathen boasted of their *Apollonius Tianeus*, that he did as great Miracles as our Saviour did: Whereas this *Apolonius* was a known Magician and Impostor.

86. Though the Devil is a Liar from the beginning, yet hath sometimes spoken truth. He made a true Confession of Christ, That he was the Son of the living God: And when one was sent to the *Clarian Oracle*, to know who of the Gods

Gods was Supream? The Devil answered in the Oracle, according to truth:

Φεύζεο τ' πάντων ὕπατον Θεὸν ἔμμεν Ἰαώ.

That is, *Declare Jehovah to be the Supream God*; for he is meant by *Jao*. *Macrobius*. But in this God over-ruled the Devil.

87. The *Egyptians* had an Opinion, That the Souls of Evil Men at death pass'd into the Bodies of Brute Beasts; but of Good Men, into Celestial Bodies. But was it not a better Opinion of the *Indian Brachmans*, asserting, Θανατὸν γένεσιν εἶναι εἰς ἢ ὄντως βίαν: That *Death is a Birth into a true Life*: which is Life indeed.

88. These *Egyptians* also put the Image of *Sphinx* at their Temple-door; which was made partly in the form of a Man, and partly of a Lion; who gave his Answers in Riddles. Which either shewed that there were hidden Mysteries in their Religion, not to be search'd into: Or that their Gods which they worshipped, were to be both lov'd and fear'd, signified by the Man and Lion.

89. And upon the Temple of *Sais*, in *Egypt*, there was this strange Inscription, Ἐγω εἰμι πᾶν τὸ γέγον & ὂν, καὶ ἐσόμενον, καὶ ἐμὸν πέπλον οὐδεὶς πῶ θνητὸς ἀπεκάλυψε. That is, *I am all that hath been, is, and shall be, and no mortal Man ever took off my*

e Unsearchea-

bleness,

bleneſs, the Univerſality, and Eternity of the Being of God. And the Altar they dedicated to *Iſis* the Goddeſs, had this Inſcription, *Tibi una, quæ es omnia* : "O thou that art One and "All things, to thee is this Altar.

90. *Plato* gives an account of *Socrates* his Prayer; one part whereof was, *That his External Condition may be ſuch as may be moſt ſuitable to a good mind.*

91. *Plutarch* tells a ſtrange ſtory, often quoted by other Authors, That in the times of *Tiberius*, when Chriſt died, certain Mariners as they ſailed, heard a voice from ſhore, bidding them, when they came to a place call'd *Palodes*, to cry, ὁ μέγας Πὰν τέθνηκε, *The great Pan is dead:* Which they did, and there was heard a great howling of Devils: As knowing the death of Chriſt would deſtroy their Kingdom. By which *Pan* is meant *Chriſt*.

92. The *Egyptians* Hieroglyphick of God was a *winged Globe*, and a Serpent coming out of it. The Globe to ſignifie his Eternity; the Wings, his active Power through the Univerſe; and the Serpent, his Wiſdom. And they call'd the firſt Principle of all things, σκότος ἄγνωστον, *unknown darkneſs*. As the Altar at *Athens* had this Inſcription, *To the unknown God*, Act. 17.23.

93. In *Euripides* there are theſe devotional Verſes, which in Engliſh run thus:

Thou

Thou ſelf-ſprung Being that doſt all infold,
And in thine Arms Heavens whirling Fabrick hold;
Who art encircled with reſplendent Light,
And yet lyeſt mantled o're in ſhady night:
About whom the exultant ſtarry Fires
Dance nimbly round in everlaſting Gyres.

94. *Heraclitus* held both the Pre-exiſtence and Immortality of Souls; as appears by his ſaying thus, *My Soul is looking out at the Crannies of my Body, as its Priſon, towards its native Region, from whence it deſcended.* And ſpeaking of his Labours, ſaith he, *I have had my labours as* Hercules; *for I have conquered the Riches, Honours and Pleaſures of the World; I have conquer'd Flattery, Cowardice, Grief, Anger, Fear, and am now Maſter of my ſelf.*

95. When one *Ariſtodemus* ſaid, "If God "be ſo magnificent and glorious a Being, he "needs not any Worſhip and Service. *Socrates* replied, *Seeing God is ſuch a Being, you have more need to adore and worſhip him.*

96. *Diogenes* ſeeing a Woman very devout toward an Image that was before her, adviſed her not to carry it unſeemly to the God that was behind her; meaning the true God, who is every where.

97. *Plato* ſpeaks of a λόγος, that was the δημιουργός, or *Maker* of the World, as St. *John* doth, *John* 1. 1, 2, 3.

98. *Epictetus*

98. *Epictetus* tells us, Every Man is sent to act some part in the World, some to act the part of Poor Men, others of Rich Men; some of Publick, others of Private Men; some of Free Men, others of Bond Men: But saith he to God, *Lead me whither thou wilt, let me act what part thou wilt, if thou wilt enable me to act it well.*

99. If the Finite Mind of Man can take care of the things concerning himself; so an Infinite Mind can take care of the whole Universe.

100. Though the *Persians* worship'd the Sun and Fire, yet it appears by *Cyrus* his Proclamation, who was a *Persian*, That they owned *One Supream God*, Ezra 1. *ver.* 2. Some Creatures the Heathen worship'd as God's Ministers or Servants; others, as bearing some likeness of God upon them; others, as Memorials of him; thinking the Honour they gave to them would reflect upon God himself, and be acceptable to him. So that they owned a Supream Deity, and did not terminate their worship in Creatures or Images; yet notwithstanding are by the Apostle charged with Idolatry and Folly, *Rom.* 1. *Let the Roman-Catholicks consider this in their Image-Worship.*

THE

THE
Sixth Century.

1. THE *Egyptian Isis*, or Goddess, was pictured *multimammea*, having many Breasts; whereby they would represent the Deity as the Nourisher and Maintainer of all things.

2. The Heathens gave to *Jupiter* their God several Epithets, according to the several Works of Nature; as βρονταῖος, from the *Thunder*; ἀστρομαῖος, from the *Lightning*; ὑέτιος, from the *Rain*; and *Stator*, as he by whom all things stand; and the *Stygian Jupiter*, as disposing of the Souls of Men after death.

3. As the Bodies of Men sprung from the Earth, so do the Souls of Men from the Soul of the World; and thither again they return in death, said some of their Philosophers, not knowing the Scriptures: And held, That Nature was only *Deus Mundo permistus*; God mingled with the World: Or, *Divina ratio toti mundo insita*; A divine Reason planted in

the whole World. And that God and th
World together makes one living Animal. *Th*
their Wise Men became vain in their Imagin
tions.

4. They feigned Θέμις, which signifies *Justic*
to be the Wife of *Jupiter*, and placed in h
Throne. *Which may have a good Moral in it.*

A 5. It was one of *Origen*'s fond Opinions, Th
Christ's Soul had an Existence before it w
united to its Body; and by some extraord
nary Acts of Holiness and Duty to God, di
merit to be joyned in a personal Union wit
the Son of God; grounding it upon the *Ps*
mist's saying, *Thou hast loved righteousness, a*
hated iniquity, therefore God, even thy God, ha
anointed thee, &c. *Psal.* 45.

6. That there are not three *Hypostases*,
Persons, in the Trinity, but only a threefol
mode of existing in the Godhead, was th
Error of *Sabellius*.

7. The *Platonists* asserted a Trinity in th
Godhead, which they termed νῦς, λόγος, ψύχη,
τ'αγαθὸν, νῦς, ψύχη: but in this differen
from th
Christian Trinity, in making them subord
nate to one another; the *first* producing th
second, and *both* producing the *third* in a Su
ordination. But what this Subordination i
and whence it is, and their abstruse Notio
about it, is too mysterious for young Studen
in Divinity; yea, I think, for the most e
perienc

perienced Divines well to understand. Those that please, may consult Dr. *Cudworth*'s *Intellectual System*, and his *Discourse of the Platonick Trinity*.

8. *Plotinus* making the *third Hppostasis* in the Godhead to be the Soul of the World, actuating all Creatures, laid the Foundation of Infinite Idolatry, To worship the Creatures, as having some Divinity in them.

9. It is too boldly said of some, That tho' all the Three Persons in the Trinity are Omnipotent, *ad extra*; yet not so within themselves; for the Second Person cannot produce the First, nor the Third the Second. And to this sence they refer those words of our Saviour in the 10th. of *John*, *My Father is greater than I*.

10. It was a wicked saying of *Epicurus*, That the reason why he studied to know the Causes of Natural Things, was to free himself from the fear of a Deity.

11. In *Tertullian*'s time, there was used in the Church, Chalices or Cups, that had ingraven upon them the Picture of a Shepherd carrying a Sheep upon his back; alluding to the Parable in *Luke* 15.

12. Some Learned Men formerly, and some of late, have talked of the Souls being cloathed with two Bodies; a gross heavy Body, and another that is ætherial; which is its inward indument, whereby it is connected to the

groſs Body, and is a Vehicle to it after death. But this is no Article of Faith: Neither is that Opinion, That the Angels have ſuch Ætherial Bodies; and that Incenſe and ſweet Smells are grateful to the Devils, becauſe they are agreeable to their vaporous airy Bodies, and therefore were uſed in the Heathen Sacrifices: And that ſeparate Souls may converſe together in theſe Ætherial Bodies after death.

13. Though a Man's End is extrinſecal to his Action; yet Moraliſts ſay, *Dat ſpeciem in moralibus*, It is as the Form in Natural Things to conſtitute its kind, and to denominate it either good or evil.

14. The Apoſtle *Paul* preached the Goſpel firſt in that place, to which he had a Commiſſion to perſecute, *viz. Damaſcus.*

15. *Nullus eſt capitalior humani generis hoſtis quam qui Evangelii curſum impedit: Menochius.* "Mankind hath not a more deadly Enemy "than the Man that hinders the courſe of "the Goſpel.

16. Οὐδὲν πρὸς ἀγαθὸν κακὸν, οὐδὲ πρὸς φαῦλον ἀγαθὸν, Ariſt. "Nothing is bad to a good Man, nor good "to a bad Man." *Boni bene utuntur malis, mali utuntur bonis male*; "Good Men make "good uſe of evil things; but bad Men make "evil uſe of good things.

17. Wicked oppreſſing Rulers are called by *Ariſtotle*, λαοβόροι, "Devourers of the People.

18. Cu

18. *Cum sis humi limus, cur non es humilimus*, as *Bernard* wittily speaks, " Man being made " out of the Dust, it should make him lye " in the Dust.

19. *Ptolomy* called his great Library, ἰατρεῖον τῆς ψυχῆς, *The Physick-Shop of the Soul.* It could not well be called so, until he had brought the Scriptures into it, which we call the *Septuagint*.

20. *Godfrey*, Duke of *Boloign*, having taken *Jerusalem* from the *Turks*, the People would have set a Crown of Gold upon his Head: *No* (saith he) *I will not there wear a Crown of Gold, where Jesus Christ wore a Crown of Thorns.* And *Titus* would not have a triumphant Arch to celebrate his Victory over the *Jews*, saying, That he was but an Instrument of God's Anger.

21. They say of *Quicksilver*, It hath in it self *Principium Motus, non Quietus*; " A Principle " of Motion, not of Rest." So we may say of some contentious Men and Women.

22. Some *Jewish* Writers tell us, That there was a *Scare-Crow*, called ברע כלא, set upon the top of the Temple at *Jerusalem*, to keep off the Fowls from it, lest they any way defile it.

23. The Church is called *Mahanaim*, *Cant.* 6. 13. which signifies two Armies; which may referr either to *Jew* and *Gentile*, or the Church Militant and Triumphant.

24. The *Jews* had the Name *Jehovah* firſt in Ἐυσεβείᾳ, then in Δεισιδαιμονίᾳ, abuſing it to Superſtition.

25. It's ſaid of the Apoſtle's Miniſtry, as of the courſe of the Heavens, the Sun and Firmament, *Their Line went through all the Earth, to carry Light through the whole World*, Pſal. 19. 1, 2, 3. Rom. 10. 18.

26. *Ambroſe* was made Biſhop of *Millan* in his youth; and therefore it's ſaid of him, *Simul diſcebat & docebat*; "He taught and learned both together." A good Example to young Miniſters.

27. *Optimi vini peſſimum acetum*; "The beſt "Wine makes the ſharpeſt Vinegar." A good Emblem of the Church of *Rome*, and her Degeneracy, and Caution againſt Apoſtacy.

28. The *Sadduces* held, there were neither Angels, nor Spirits: And that good and bad Angels were good and bad Thoughts: And that the Soul was only as *Quickſilver*, to give the Body Motion; and *Salt*, to keep it from Putrefaction.

29. Bodily Infirmities are the *Gentlemen-Uſhers* of Death, and the ſound of their Maſters Feet is behind.

30. Some think God called *Iſrael Jeſhurun*, Deut. 32. 15. not from *Jaſhar*, which ſignifies *upright*; but from the Hebrew word שור, which ſignifies an Oxe, becauſe they *waxed fat and kicked.*

31 If

31. If Sin be neceſſary, and Men ſin by neceſſity, it is not ſin; if voluntarily, it may be avoided; ſo *Pelagius* argues:. And therefore it is poſſible a Man may live without ſin, as he argues.

32. Humane Nature is capable of Repentance, but not the Angelical Nature; for what the Devils will, they will immoveably; which is one reaſon why Chriſt came a Redeemer to Men, and not the fallen Angels. *Polhill.*

33. The *Schoolmen* tell us of three degrees of Miracles. The firſt, when that is produced which Nature never produced, as the Sun going back. The ſecond, when that is produced which once Nature had produced, but was extinguiſht, as the reſtoring Sight after it was loſt. The third is, the producing a thing ſooner only than could be done in Nature, as to make a Tree bring forth before its time, or to heal a Diſeaſe in an inſtant, or to make a Tree wither in a moment, as the *Fig-Tree* mentioned in the Goſpel, *Mat.* 21. 20.

34. The *croſſed Souldiers* raiſed to recover the *Holy Land* out of the hands of the *Saracens*, were by the Pope employed againſt the diſſenting Chriſtians in *Bohemia* and *Piedmont*, and that was call'd an *Holy War* by his Holineſs.

35. God appear'd ſo eminently againſt the Perſecutors of the *Picards* in *France*, that it grew unto a Proverb, *He that would haſten his Death, let him perſecute the* Picards.

36. In the Work of Grace, God is not only an *Orator* to perſuade, but an *Operator* to work. *Vox ſuaſiva abit in operativam*; "His *ſuaſive* "word paſſeth into an *operative* word.

37. Upon the death of the Duke of *Guiſe*, *Henry* III. of *France* cried, *Nunc demum Rex ſum*; "Now I am King. So will Chriſt, when his Enemies are deſtroyed, have a more viſible Reign.

38. In the ſtate of Innocency, Temptation did only court the *outward Senſe*, but now they make nearer approaches to the *Soul*, finding ſomething within Man to entertain them: And Satan hath no power over us but *Societate peccati*. Aug. de Civ. Dei, l. 10. c. 22.

39. The *Trojans* thought their City ſafe whilſt they kept their *Palladium*; which was the Image of *Pallas*, deſcended, as they fooliſhly imagin'd, from Heaven; but in the Siege of *Troy*, *Diomedes* and *Ulyſſes* did kill the Keepers of it, and ſtole it away. Whereupon *Auſtin* tells the Heathen, that they worſhip ſuch Gods, *qui non poſſunt ſuos cuſtodire cuſtodes*, "That could not keep their Keepers;" *De Civ. Dei*, cap. 1. lib. 1. *But the True God is a Keeper of Iſrael.*

40. Stir

40. Stir a Dunghil, and it ſtinks the more; but ſtir Oyntment, and it ſmells the ſweeter. So Afflictions in ſome do ſtir up Corruption, and in others it doth more actuate Grace. *Aug. de Civ. Dei. l.* 1. *c.* 8.

41. *Auſtin*, ſpeaking of Chriſtians baniſh'd for Religion, ſaith, *Miſerrimum eſſet, ſi alicubi duci poterant, ubi Deum ſuum non invenirent*; "If they could be carried any whither, where "they could not find their God. *De Civ. Dei. lib.* 1. *cap.* 14.

42. *Cicero*, the Roman Orator, complained in his time, That the *Romans* had loſt their Commonwealth, *Non caſibus ſed criminibus, non vi ſed vitiis*; "Not by Caſualties, or the power of the Enemy, but their own Vice." *Rempub. nomine tenemus ſed reipsâ amiſimus*; "We have only the Name of a Common-"wealth.

43. *Auſtin* reckons up how many Calamities the *Romans* ſuſtained before Chriſt came into the World, *De Civ. Dei, lib.* 3. *cap.* 17. Now, ſaith he, if theſe had fallen out in our time, *quæ iſti & quanta dixiſſent*, What things, and what great things would they have ſpoken againſt the Chriſtians, as if all theſe fell out for their ſake!

44. *Lucretia*, a chaſte Matron, was raviſh'd by the Son of *Turquinius*; of whom *Auguſtin* ſpeaks wittily, there were two in the fact, but one only the Adulterer. As the Apoſtle diſtin-

diſtinguiſheth concerning himſelf, *It is not I, but ſin that dwelleth in me*, Rom. 7. 20.

45. Whatever evil befalls a good Man, *Non eſt pœna Criminis, ſed Virtutis examen*, (ſaith *Auſtin.*) "Not the puniſhment of a "Crime, but the tryal of Vertue.

46. The *Romans* that worſhip'd many Gods within their City, yet built a Temple to *Quies* out of the City: Implying, that all the Religion and Worſhip of the Heathens Gods could not give true Reſt; but our God and Saviour whom we worſhip, gives it to all his true Diſciples, ſaith *Aug. de Civ. Dei, lib. 4. cap. 16.*

47. The learned *Varro*, who boaſted that he could teach the right way of Worſhipping all the Gods of the Heathen, yet knew not the right way of worſhipping the true God, ſaith *Aug. de Civ. Dei, lib. 4. cap. 22.*

48. After the appeaſing the Sedition of the *Gracchi*, the *Romans* built a Temple to *Concord*: Whereby they ſhewed how acceptable Concord was to them after their former Diſtractions, and how deſirous they were to fix it among them, and how thankful for it. But Diviſions will demoliſh this Temple.

49. The Heathen built a Temple to *Felicitas*, but alas were ignorant of the way of obtaining true Felicity, and the true nature of it. This only the Goſpel reveals to be found in

in Christ, and him crucified; which their Wise Men derided as foolishness.

50. What the Heathen called *Fate*, the Christans called *Decree* and *Providence*; whereupon saith *Austin*, *Sententiam teneant, sed linguam corrigant*; "Let them hold their Opi-"nion, but amend their Expressions.

51. *Malè vivitur si non de Deo benè creditur*; "Men cannot live well, unless they believe "well concerning God.

52. The *Romans* got their great Dominion by their Love of Liberty, and Ambition of Preheminence, saith the Historian.

53. They placed the Temples of *Honour* and *Vertue* near together, to shew that all true Honour ariseth from Vertue.

54. It's said of *Cato*, *Quò minus petebat gloriam, eo magis eum sequebatur*; "The less he "affected Honour, the more it followed "him.

55. Christ is said to come to *perform the Promises to the Fathers, but to shew Mercy to the Gentiles*, to whom the Promises were not made, *Rom.* 15. 8, 9.

56. If the Heathen did great things out of love to their Countrey, and the Christians do less for the heavenly Countrey, *Pudore pungantur*, said *Austin*, "Let them be prick'd with "shame:" and if they do not less, *Superbiâ non "extollantur*; Let them not be lifted up with "pride:"

"pride:" for there is no proportion betwixt the one Countrey and the other.

57. The *Romans* made *Pleasure* the end of *Virtue*; which they represented in a Picture where they set *Pleasure* as a Lady sitting upon a Throne, and all the Vertues attending and waiting upon her.

A 58. If we must captivate our Reason to the Mysteries of Providence, why not then to the Mysteries of the Gospel, which the *Socinians* deny.

49. The best things the Heathen expected from their Gods, were some temporal good as Wine from *Bacchus*, Corn from *Ceres*, good Voyages at Sea from *Neptune*, Victory from *Mars*, &c. But not Eternal Life, as Christians do from their God and Saviour; and all other good; not from several Gods, as they did, but from the One Living and True God.

60. The Creation is upheld as well by the Blood of Christ, as the Power of God; by the work of Redemption, as well as Providence; for if Justice had not been satisfied by the Blood of Christ, the World would have bin dasht in pieces by the Sin of Man. *Polhill.*

61. The Poets feigned of *Saturn*, That he devoured his own Children: And this *Saturn* A they call'd χρόνος, which signifies *time*; where by they meant, that Time devours the things B brought forth by it.

62. *Augu-*

62. *Auſtin* reproves *Seneca* for conforming to the Rites and Ceremonies of the Heathen Worſhip, though he did not approve of them in his Judgment, and thought them not acceptable to their Gods, but only becauſe they were enjoyned by their Laws; he being a famous Senator, ſaid *Auſtin*, would comply with the common Practice, though he did diſlike it: *Colebat quod reprehendebat, agebat quod arguebat, adorabat quod culpabat*; "He "worſhip'd what he reproved, and practiſed "what he blamed, *&c. De Civ. Dei, lib.* 6. *cap.* 10.

63. *Nulla major & pejor eſt mors quam ubi mors non moritur*; "That is the worſt death, "where death ever liveth, and never dies. As in Hell.

64. *Auſtin* commends *Socrates* above the other Philoſophers; becauſe he ſought by his wholſom Precepts to purge the Minds of Men, and make them capable of Divine Contemplations, and knowing all things in their firſt Original, and their Manners vertuous; whereas the other Philoſophers buſied themſelves about abſtruſe Speculations into Natural Cauſes; which tended little to purifie their Minds, or regulate their Practice.

65. The Heathen accounted their *Damons* to be *middle Deities*, betwixt Men and the Supream God; carrying up their Prayers and

and Sacrifices to God, and bringing dow
Rewards and divine Precepts unto Men, (a
the ſame that are called *Baalim* in Scripture
of whom a Greek Author gives this Deſcrip
tion: Πᾶν τὸ δαιμόνιον μεταξύ ἐστι τοῦ θεοῦ καὶ τοῦ ἀνθρώπου
"Every Dæmon is in a middle between Go
"and Men." But there is but one Mediato
betwixt God and Men, the Man Chriſt Jeſus
to the Chriſtians.

66. Many of the Gods whom the Heathe
worſhipt, were dead Men; of whom the
made Images, and an Evil Spirit poſſeſſing
them inſtead of their departed Souls, brough
the Heathen to Worſhip them as Gods.

67. The *Stoicks* would not have the thing
of the World called *Bona*, Good Things;
but only *Commoda*, Things Commodious to
Man; as judging that only *Bona Animi*, The
good things of the Mind, were worthy the
name of being called *good*.

68. *Ariſtippus* the Philoſopher, once being
at Sea, in company with a very bad Man, and
a Tempeſt ariſing, *Ariſtippus* was afraid, and
the other Man not; for which when ſome
upbraided him, he anſwered, He had more
reaſon to fear than the other Man, becauſe
he had a more excellent Soul; ſaying, *Se pro
Ariſtippi animâ ſolicitum eſſe debere*; "He ought
"to be ſolicitous for *his* Soul, being of greater
"worth than the others was.

69. *Plo-*

69. *Plotinus* reckoned it a mercy of God to Mankind, to make Man's Body Mortal, *Ne semper hujus vitæ miseriis teneatur*; That he might not be always held in the miseries of this Life; but Evil Spirits having aerial Bodies, which are Immortal, are (said he) thereby the more miserable.

70. The Devils having great Knowledge, but without Love, are puft up with excessive Pride; which makes them ambitious of Divine Worship from Men, and to envy the Honour of God.

71. To separate Friends is the work of the Devil, but Christ's work is to *reconcile Enemies*, Col. 1. 21.

72. All our righteousness cannot profit God; he needs it no more than he did the Beasts offered to him in sacrifice. And as he that drinks of a Spring profits not the Spring, and he that seeth by the light of the Sun profits not the Sun, but himself; so our Righteousness may profit our selves, but not God.

73. *Deus non vult sacrificium trucidati pecoris, sed sacrificium contriti cordis*; "The Sa-"crifice God takes pleasure in, is not a slain "Beast, but a *bleeding*, *broken Heart*, Psal. 50. 17. B

74. Some do say, though upon little ground, That when *Moses* held up his Hand in Prayer upon the Hill, and *Joshua* was fighting with *Amaleck*

Amaleck in the Valley, that he held them up in the figure of a Croſs, and that made *Joſhua* victorious. We have the Story, *Exod.* 17. 11. but nothing of the Croſs.

A 75. What is the reaſon (ſaid *Auſtin* to the Philoſophers) that you will not be Chriſtians? but, *Quia Chriſtus humiliùs venit in mundum, & vos ſuperbi eſtis*; "Chriſt came humbly into the "World, and ye are proud." *Not many wiſe men after the fleſh*, &c. *are called*, 1 *Cor.* 1. 26.

76. Chriſt is called the *Word*, Joh 1. 1. and in Greek, λόγος. The *Platoniſts*, as Chriſtians, acacknowledge a λόγος, but ſpeak nothing of the *Word made Fleſh*; becauſe not known by Reaſon, but Revelation.

77. *Auſtin* makes the Image of the Trinity in Man, to conſiſt in theſe three things, *I am*,

B *I know that I am*, and *I love my ſelf thus known.*

78. *Cœleſtis civitas in eternitate Dei viget, in veritate Dei lucet, in veritate Dei gaudet*; "The hea-"venly City above continually ſprings in the "Eternity of God, ſhines in the Truth of God, "and rejoyceth in the Goodneſs of God." So one of the Ancients.

A 79. *Deus non more noſtro quod futurum eſt proſpicit, quod preſens eſt eò picit, quod prateritum eſt reſpicit*; "God doth not behold things "paſt, preſent, and to come, as Men do: And, *Ejus ſcientia non trium temporum, preſentis, futuri, & prateriti varietate mutatu*; "The va-

"riety

'riety th at is in time, varies not his know-
'ledge of time.

80. The Angels know themſelves, and all Creatures, better in God, than in their own diſtinct nature. So in the Reſurrection, the Saints will be like the Angels, (as our Saviour tells us.)

81. If Sin be a depravation of Nature, it ſhews that Man's Nature was originally good: As *blindneſs* being a deprivation of Sight, it ſhews that the Eye had originally and naturally a viſive power: As ſomething may be ſeen of a ſtately Palace in its ruines.

82. All deficiencies in the Creatures are a gradual returning to their firſt Nothing: And would ſo return, if not prevented by a Divine Power: The ſame word that brought them out of Nothing into Being, upholds them in Being.

83. *Deus tarditatem ſupplicii, gravitate compenſat, & moram præmii ampliori gratiâ*; "God 'recompenſes the delays of Puniſhment, and 'the rewards of Virtue in the degrees of both 'when they come. *Mollerus.*

84. All Men will prefer Heaven before Hell, but few prefer Heaven before the Earth.

85. *Non magnanimitas eſt magnos petere honores, ſed contemnere*, (*Lud. V.*) "It is not true 'Bravery to aſpire to great Honours, but to 'contemn them.

86. Tale-bearers are in Hebrew called רוכלים, alluding to Pedlars, who carry about their Wares from door to door.

A 87. *Oedipodios Inceſtus, & Thyeſtæas Cœnas nobis objiciunt:* Tertul. who ſpeaking of the Slanders the Heathen raiſed upon the Chriſtians, ſaith, "They accuſe us of Inceſt, like "*Oedipus*, who married *Jocaſta*, his own Mo- "ther; and of ſuch Suppers as *Thyeſtes* made, "who was ſaid to eat his own Children.

88. When there was a Contention in the Council of *Conſtantinople*, about *Greg. Nazianzen*, he ſaid to the Council, "I am willing "with *Jonah* to be caſt into the Sea, to allay "this ſtorm." A good Reproof to ſuch who raiſe ſtorms.

89. *Qui fingit ſacros auro vel marmore vultus, non facit ille Deos, qui rogat ille facit.* Martial. "He that frames the Image, doth not make "it a God, but he that prays to it.

90. If God ſhould lead Men into their own hearts, they might there ſee greater Abominations than *Ezekiel* ſaw, when he was in a Viſion carried into the Sanctuary, *Ezek.* 8. one Affection committing Idolatry with Gain, another with Honour, another with Pleaſure, *&c.*

B 91. *Socrates* dreamed that a Swan hatched in his Boſom, and then fled away. The next

day the Father of *Plato* brought his Son to him: *Now* (saith he) *my Dream is come to pass. Vita Platonis.*

92. *Noah* pitched the Ark within and without, to keep out the Waters; so we must guard our inward and outward Man, to keep out Temptations.

93. *Cultus est à naturâ, modus à lege, virtus à gratiâ,* say the Schoolmen; Worship in general is from Nature, the *way* of Worship from God's Law, the *ability* is from Grace.

94. *Pliny* speaks of a certain Stone called *Selenites,* that encreaseth and decreaseth in whiteness, according to the encrease or decrease of the Moon. A fit Emblem of them whose Religion changes with the Times.

95. Christ repeats these words three times, *Where their Worm dieth not, and the Fire is not quenched,* Mark 9. Upon which *Austin* hath this gloss, *Quem non terreat ista trina repititio;* Who may not be terrified with this threefold Repetition, as a threefold Testimony to the truth of it?

96. *Nulla infelicitas frangit eum quem nulla felicitas corrumpit.* (*Aug.* in *Psal.* 83.) "He will "not be broken by Adversity, that is not cor- "rupted by Prosperity.

97. *Austin* calls Earthly Felicity, *Luteam Fœlicitatem,* (l. 10. c. 25. de Civ. Dei) *dirty* or *miry:*

or as the Prophet *Habakkuk* calls it, *Thick Clay*, chap. 2. 6.

98. *Porphyrius* complained that there was not a way made known to Mankind, *De purgandâ & liberandâ animâ humanâ*; "For the "setting free, and purging the Soul of Man." Becauſe he was a Stranger to Chriſt, and embrac'd not the Chriſtian Religion.

99. To thoſe that ask, Why God made the World no ſooner? we may reply another Queſtion, Why he made it in the place where now it ſtands? For there was an *infinite Space*, as well as an *infinite Duration*, before the World was made.

100. The Sun is thought by ſome Aſtronomers to be nearer the Earth Twenty ſix thouſand Miles, than in the days of *Ptolomy*; becauſe it is grown older and colder than in his time, and ſo needs it.

THE Seventh Century.

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1. *Auſtin* makes this difference betwixt *Uti* and *Frui*; *Uti eſt in ordine ad aliud. Frui eſt quod propter ſe delectatur.* So that we are to *uſe* the World, but *enjoy* God.

2 That

2. That an Artificer may learn and improve his Art, three things are required, *Natura, Doctrina, Usus*; Natural Abilities, Teaching, and Practice: So to improve in Religion, requires a New Nature, Divine Inſtruction, and Spiritual Exerciſe.

3. *Malum non habet cauſam efficientem, ſed deficientem*; Sin ariſeth from Deficiency, rather than any Efficient Cauſe; as Darkneſs from a deficiency of Light; and therefore is rather a Privation, a *Non-Entity*, than any poſitive Being.

4. *Auſtin*, ſpeaking of the Souls of good Men departed, tells us his Opinion, *Quod in ſecretis animarum receptaculis, ſedibuſque requieſcunt*; That they are at reſt in ſome certain ſeats and receptacles of Souls provided for them. *De Civ. Dei, l. 12. cap. 9.*

5. It's ſaid of *Claudianus*, That he doubted of the Providence of God governing the World, till he ſaw the ſtrange Death and Fall of *Ruffinus*, who was a very wicked Man, yet in High Place. Whereupon he is reconciled in his thoughts about Providence, ſaying, *Tolluntur in Altum, ut lapſu graviore ruant*; Wicked Men are lifted up on high, that they may have the greater fall. *Mollerus.*

6. Man's Nature was perfect in the firſt *Adam*, but not being united to God, as it is now in Chriſt, fell from God.

7. A meer *Doctrinal Representation* of God was not sufficient to manifest him to us in his Love, Grace and Mercy, and therefore hath manifested these *really* in the Person of his Son.

8. Though Christ was the Son of Man, yet was not represented in *Adam* as the rest of Mankind; for then he had sin'd in him, as all others have done, he being a Legal as well as a Natural Head.

9. The *Jews* looking to the *Law* for Salvation, and to the *Messiah* only for Temporal Deliverance, was the great reason of their Fall. *Owen* of Just. p. 110.

10. The Heathen abused the upper World to Idolatry, and the lower World to Sensuality; and so dishonoured the Creator by all his Creatures.

11. It is a *Socinian* Notion, That God intended not in the New-Covenant to raise Man to greater abilities to Obey God, but only to accommodate the Rule of Obedience to Man's weak and lapsed state.

12. After *Adam* sin'd, he ceased to be a Representative-Head to his Posterity: And therefore though it's thought he believed in the Promised Seed, and walked in obedience to God; yet this concerned not them, but himself only after his Fall.

13. *Deus quiescens agit, agens quiescit*, is a pithy saying of *Austin*; "God always acts though

though always at *rest*; and always at *rest*, though always *acting*. And, *Deus visibilia invisibiliter operatur*, is a like sententious Saying of the same Father. "God effects visible things invisibly. *Operationes Dei descendunt ad nos, essentia tamen manet inaccessa.*

14. The *Circulus Platonicus*, or the groundless conceit of *Plato*, That after the Revolution of a certain number of years, all things should return into their former state, was too much favoured by *Origen*, and disputed against by *Augustin*, de Civ. Dei, l. 12. c. 20.

15. Some have said of the *Syrens*, That they will Sing when the Sea is stormy, and Mourn when it is calm; because in the former they were chear'd with hope, in the latter cast down with fear. *Lud. de Dieu in Aug.*

16. Every Man's Life moves with an equal pace to death, but some have a longer journey than others to it. And every moment of life is *detractio vitæ*, a detraction of a part of Man's Life.

17. When God said to *Adam*, *Adam, where art thou?* he did not say it, *quasi ignorando quærere*, but *quasi admonendo increpare*, saith *Austin*; Not so much to enquire where he was, as to rebuke him for what he had done.

18. It was the Error of *Apollinaris*, That the Divine Nature did supply in Christ the place

of an Humane Soul; corrupting the Text *John* 1. 14. *The Word was made Flesh.*

19. Pride debaseth Man, by turning Man from God to himself; but Humility exalteth him, by turning him from himself to God. To forsake God, who is the Principle of Man's Being; and to cleave to himself, as his Principle, is *Perversa Celsitudo*, (saith *Austin*) A perverse Exaltation of Man. Which made him say, That it was more profitable to a proud Man to fall into some sin to humble him, than *sibi placere*, to go on pleasing himself in his pride.

20. *Adam*'s sin, in eating the forbidden Fruit, had these Aggravations. 1. Because the Commandment was but One. 2. Easie. 3. The Threatning severe. 4. The Majesty of God that commanded, infinite. 5. The Goodness God had shewed him was unspeakable. 6. And to disobey so suddenly after his Creation, and upon the first Temptation, *&c.*

21. A True Christian is *Civis sursùm, peregrinus deorsùm*; A Citizen above, but a Stranger here below. It was *Cain* and not *Abel* that went out from the presence of the Lord, and built Cities; and *Cain*'s Posterity, that were the Inventers of Arts about earthly things.

22. *Abraham* might more easily believe God could raise *Isaac* from the dead, because he

he had before raiſed him out of his dead Body.

23. Immoderate deſire is ſinful, though of a ſmall thing; as of *Eſau*'s Pottage.

24. A carnal Heart gathers evil, whence a good Heart will gather good. As from the ſhortneſs of Life, *One will hence ſay, Let us eat and drink, for to morrow we muſt die.* Another is quickned by it to improve his time, and to be doing good.

25. It was diſputed among the Heathen Philoſophers, whether Vertue was to be loved for it ſelf or not? The *Stoicks* aſſerted it, and made an Idol of it; but Chriſtianity referrs all to God.

26. We find in daily Experience, That a Man by once refuſing a good offered to him, may loſe it for ever. Which makes the puniſhment of Hell Eternal, as it is, *Pœna damni*, The puniſhment of Loſs, Men having refuſed the offers of Grace.

27. By paying the Debt of Obedience, we cannot be diſcharged of the debt of puniſhment due for Sin. Paying one debt, doth not diſcharge another. So that by our Obedience, we cannot merit Pardon.

28. Seeing that temporal Good and Evil are common to all, we ſhould ſtrive after that Good which is peculiar to good Men, and avoid that evil which is peculiar to evil Men.

29. *Auſtin*

29. *Austin* makes this difference betwixt the First and Second Death: *Prima mors animam nolentem pellit de corpore, secunda, animam nolentem tenet in corpore*; The First Death drives the Soul unwillingly out of the Body, the Second Death detains the Soul unwillingly in the Body.

30. In a certain Island in *India*, called *Ti-ton*, they say the Trees never shed their Leaves. A good Emblem of perseverance in Grace.

31. It is said of the Primitive Christians, *Ligabantur, cædebantur, torquebantur, urebantur, laniabantur, trucidabantur, multiplicabantur*; They were bound, beaten, tortured, burned, butchered, slain to death, and yet under all were multiplied. And *Tertullian* to the same purpose, *Quò magis metimur eò magis crescimus*; The more we are mowed down, the faster we grow up.

32. *Origen* was styled *Adamantine*, for his undaunted Courage, that could not be broken by Persecutions.

33. *Socrates* said of *Anitus* and *Melitus*, who accus'd him to take away his life, *Interficere me possunt, ledere non possunt*; They may kill me, but cannot hurt me. He reckoning his Soul himself.

34. It was a good Answer of *Zeno* the Philosopher to one who threatned him, and said, *Dispeream ni malum tibi dedero*; Let me perish

if I do not do thee a miſchief. He anſwered, *Diſpeream ni te mihi conciliavero*; Let me periſh if I do not reconcile thee to my ſelf. A good Example of overcoming Evil with Good. *Origen. contra Celſum.*

35. One Sir *John Palmer*, being brought to the Scaffold upon *Tower-hill*, to die there, in the beginning of Queen *Mary*'s Reign, looking to the Tower where he had been a Priſoner, ſaid, "I have learned more in a dark "corner of yonder Tower, than ever I did in "my life before. *Stow.*

36. When *Theodoſius* and *Eugenius* were to fight a Battel, St. *Theophilus* the Biſhop ſent his Man with two flattering Letters, and a rich Preſent, with direction to give the Letter and the Preſent to him that ſhould conquer. And ſome think the preſent delay of Chuſing the Pope, may ariſe from ſuch a Politick ground.

37. The four living Creatures in *Ezekiel*'s Viſion, are ſaid to be full of Eyes *within* and *without*. Some Men have Eyes without, to ſee other Mens faults; but none within, to ſee their own.

38. When *Trajan* the Emperor delivered the Sword to the Prætor at *Rome*, he ſaid to him, *Hôc pro me utere ſi juſta imperavero, contra me ſi injuſta*; Uſe this Sword for me, if I command juſt things; and againſt me, if I command what is unjuſt. A brave Speech of an Heathen Prince.

39. Of

39. Of what uſe are practical Sciences, if not reduced into practice, as of Building, Meaſuring, Writing, Numbring? So what will meer Notions in Religion avail, if we bring them not forth in Practice?

40. *Diſcipulus prioris poſterior dies*; The following Day is the Diſciple of the Day before it. One day teacheth another. The Experience of one day, may make us wiſer for the Affairs of the next day.

41. The *Socinian* Hereſie, Of Chriſt's being only Man, and had no Exiſtence before he was born of the Virgin, was in the World before *Socinus*'s dayes; it being before aſſerted by *Samoſatenus*, and others, long before his time; and though condemned by a Council at *Antioch* in the Year 272, yet it ſprung up again.

42. *Marcellinus* the Biſhop of *Rome*, was Cenſured in a Council of Three hundred Biſhops, for his ſacrificing to *Jupiter* and *Saturn*, in the Year 303. So that then the Biſhop of *Rome* was accountable.

43. The *Roman* Church, and other Weſtern Churches, did Faſt every *Friday* and *Saturday*; becauſe then they ſaid the Bridegroom was taken away from them, Chriſt lying in the Grave thoſe two days.

44. Some of the old Philoſophers thought that the heavenly Spheres made a very melodious Muſick in their Motion. And it was one

one of the *Jewish* Fables, That *Moses* heard this Musick when he was upon the Mount, and was sustained by it forty days, without eating or drinking. And those words in *Job* 38. 37. *Who can stay the Bottles of Heaven*, some read, *The Musick of Heaven*; the Hebrew word, נבל, which we render *Bottles*, signifying also a Musical Instrument, *Psal.* 33. 2. *Caryl.*

45. *Domus Dei credendo fundatur, sperando erigitur, diligendo perficitur*, Aug. de Verb. Apost. Ser. 21. The House, that is, the Church of God, is founded by Faith, raised up by Hope, and made perfect by Love.

46. When the Apostle saith, *We are justified by Faith*; other Graces are not excluded *concomitanter*, but *coefficienter*; Not as accompanying Faith, but only as co-operating to our Justification.

47. The Saying of *Gregory*, about the Sacrament, *Christus in seipso immortaliter vivens in hoc mysterio iterum moritur*; Christ, though in himself is Immortal, and dies not, yet in this Mystery of the Sacrament dies again; favours of the Doctrine of Transubstantiation, and that Christ is often offered up.

48. When two *Verbs* are put together in the Hebrew Tongue without a *Copulative*, the first is to be taken Adverbially; as *Psal.* 106. 13. *They made haste, they forgat*; that is, they forgot speedily.

49. At the same time that *Constantius* t
Arian Emperor consented to the Council,
bout taking away Christ's *Divinity*, the *Rom*
Empire was taken from him, and given t
Julian, by the Souldiers in *France*. *Lon*
Coriolan. p. 270.

A 50. When there arose a difference betwi
the Latine and Greek Churches, about th
Names of *Persona* and *Hypostasis*, and the
had jealousies of one another; *Athanasius* pe
ceiving they both meant the same thing,
composed the difference, by perswading th
Greeks to use the word *Persona*, and the La
tines the word *Hypostasis*, and after that th
words were used promiscuously.

51. Corrupt Blood in the Feet, by its Cir
culation may in time get into the Head, saith
Michael de Montaignes. So Corruption in Pra
B ctice may in time corrupt the Judgment.

52. That is a good sentence I find in *Igna
tius*'s Epistle to the *Romans*: "Οπως μὴ μόνον χρ
στιανὸς λέγωμαι ἀλλὰ καὶ εὑρεθῶ: That I may not only
be called a Christian, but may be found tru
ly so.

53. When the *Philistines* came upon *Samson*
then came the Spirit of God to strengthen him
God usually sends his help to his People in the
time of need, and fits them for the Work
and Tryals he calls them to.

54. *Not being* is better than a miserable *being*,
in a *Metaphysical*, but not a *Moral* sence.

55. *Greg*

55. *Greg. Nazianzen*, when he came to *Constantinople*, found it over-run with *Arianism*; but reſtoring it again from that Errour, he call'd the Church he was plac'd in, Ἀναστασία, which ſignifies, *Reſurrection*.

56. The *Iſraelites* put the Ark into a Cart, contrary to Rule, and then *Uzza* ſtretcht forth his hand to uphold it. So have Men ſought to uphold falſe Worſhip by external force.

57. When the *Iſraelites* came out of *Egypt*, in their march the *Amalekites* ſmote the hindermoſt of them, *Deut.* 25. 18. A good Caution againſt Loytering in Religion.

58. The *Phariſees* call'd their Traditions, *Sepimenta Legis*, The Guardians of the Law. But our Saviour told them, *They made void the Law by their Traditions*, Mat. 15. 3.

59. *Pyrrhus* King of *Epirus* built a Temple to *Health*, which he called *Templum Sanitatis*, and ſaid he would worſhip no God or Goddeſs but *Health*: If he had that, he could, he ſaid, do well enough for all other things.

60. *Menecrates*, a great Phyſician, told *Philip* King of *Macedonia*, That he was a greater King than himſelf; for he by his Sword could deſtroy Mens Lives, but he by his Art could ſave them.

61. *Diogenes*, obſerving a Man ſhooting in a Bow, and always wide of the Mark, went and ſet his Back againſt the Mark: And being ask'd the reaſon, he ſaid, He did it for his own

own ſafety. So, many Men do ſo miſs their Mark, that you may find them any where ſooner than in the way of their Duty.

62. No Man ſhould trouble himſelf for that which he *can* amend, much leſs for that which *cannot* be amended. B

63. When the Apoſtle ſaith, *They that preach the Goſpel, ſhould live of the Goſpel*, ἐκ τοῦ εὐαγγελίου, 1 *Cor.* 9. 14. Some Interpreters ſay that the word εὐαγγέλιον is taken in Heathen Authors for the Gift that was given to Men that brought good News. And ſo *Mede* thinks (as we find in his *Diatribe* upon that place) it ought to be ſo taken here.

64. When our Saviour ſaith, *Mat.* 24. 14. *That the Goſpel of the Kingdom ſhall be preached to all Nations, and then the end ſhall come*; It may be underſtood of the End of the Jewiſh Church, which muſt continue till another Church be ſet up among the *Gentiles*, by preaching the Goſpel to them. And it's ſaid, *Gen.* 49. 10. *That the Scepter ſhall not depart from Judah till Shiloh come, and the people gathered to him*; and his Kingdom be ſet up among the *Gentiles*. A

65. The Apoſtle, 2 *Pet.* 2. 2, 3. ſpeaks of falſe Prophets to ariſe in the Goſpel Church, as there was in the Jewiſh Church, bringing in Idolatry and falſe Worſhip; ſo the Church of *Rome* hath done in the Goſpel Church, as the Falſe Prophets in the Jewiſh.

6. The

66. The *Romans* were not wont to expel the People out of the Countries they conquered, but only the *Jews*; which was done, partly for the fulfilling of Prophecies, and partly ſo ordered by the Providence of God, to make the things done and ſpoken by Chriſt in *Judea* to be made known in the World.

67. When God ſaith, *He deſired Mercy, and not Sacrifice*, Hoſ. 6. 6. we muſt not underſtand it by the figure *Antitheſis*, but what is called in Greek περιϕρασις, *Mercy*, rather than *Sacrifice*.

68. The *Offering* under the Law, called *Terumah*, was a Free-will Offering, in way of Thankſgiving, wherein the *Jews* acknowledged God's Dominion over the whole Earth, and that all they had was from him. And ſuch was *David*'s and the Princes Offering for the building of the Temple, 1 *Chron.* 29. wherein *David* acknowledgeth, *Both riches and honour come of thee*, ver. 12. *And all things come of thee, and of thine own have we given thee*, ver. 14.

69. It appears from *Exod.* 33. 7. that there was a Tabernacle for the Congregation to meet with God in, before the great Tabernacle was made; which we read not of till *chap.* 35.

70. *Fides primariò reſpicit veritatem Dei, ſpes bonitatem*, ſay the Schoolmen; Faith chiefly reſpecteth God's Truth, but Hope his Goodneſs.

71. *Extrema gaudii occupat luctus*, is a true ſaying; Sorrow follows at the heel of Joy.

72. The *Levites* might not ſell any of the Land which belonged to them in the Land of *Canaan*, but what they had in any other Countrey they might ſell: As is probable from that Text, *Acts* 4. 36, 37. where we read, That *Barnabas*, a *Levite*, ſold his Land among the reſt, and brought the Money to the Apoſtles.

73. The Jewiſh Doctors are not agreed of the reaſon, why upon an uncertain Murther the Heifer to be ſlain muſt be brought into a *rough Valley, not eared nor ſown*, and be ſlain there, *Deut.* 21. 4. It may be God hereby would

shew, that Murther would bring a Curse upon the Land, and make it barren.

74. It is well known, that the *Jews* think not themselves bound by their Oath, which is *Vinculum Animæ*, unless they lay their Hand upon their *Torah*, their *Law*.

75. *Austin* tells us, that *Seneca* derided the *Jews* for their Sabbath, that they spent a seventh part of their time in Idleness; and upbraids them with it in this Distich:

Septima quæque dies segni damnata veterno,
Ut delassati turpis Imago Dei:

"Their Seventh Day was spent in Idleness, for a Repre-
"sentation of their tired God.

76. It is somewhat strange to observe how God sets forth, in multipled Expressions, the zeal of Idolaters to their Idols, *Jer.* 8. 2. *Whom they have loved, whom they have served, after whom they have walked, whom they have sought, and whom they have worshipped*: Whereas all this divine Honour is due to God alone.

77. *Moses* requires Parents to teach their Children God's Statutes, *Deut.* 6. 7. where the Hebrew word וְשִׁנַּנְתָּם, signifies to *sharpen*, to fix them in their Children by sharp and earnest Instruction, that may affect their Hearts, and leave some impression.

78. One Father will better provide for Nine Children, than Nine Children for One Father. More is the pity; and they do not, ἀντιπελαργεῖν, imitate the Stork as they ought.

79. He that hath Necessaries, doth not want; for Superfluities are not wanted.

80. When *Cambises* asked his Councellors, Whether it was lawful for him to Marry his Sister? They said, No: but they said there was a Law, that their King might do what he pleased.

81. When the *Jews* admitted Proselytes, they would first acquaint them with the *Præcepta Levia*, the *Light Commandments*; and then with the *Præcepta Gravia*, the

Heavy

Heavy Commandments of the *Law*: and ſo inſtruct and initiate them by degrees into the True Religion. And in their *Talmud* is added, That they would tell their Proſelytes, That all Good was not rewarded, nor all Sin puniſht in this life.

82. It's ſaid of *Eli*, when his Children did wickedly, *He reſtrained them not*; He frowned not upon them, *Heb.* לא כהה בם, On whom *Bernard* hath this witty Reflection, *Quia iracjus tepuit in Filios ira Dei exparſit in illum*; Becauſe his Anger was but lukewarm againſt his Sons, the Anger of God did burn againſt him.

83. When *Brutus*, while he was Conſul at *Rome*, executed his own Sons for Treaſon; the Hiſtorian ſaith of him, *Exuit Patrem ut indueret Conſulem*; He put off the *Father*, and put on the *Conſul*. A good Example of impartial Juſtice.

84. When the Idolaters ſacrificed their Children to *Moloch*, they would firſt carry them about the Fire, and then lead them through the Fire, and then put them into the Arms of *Moloch*. *Woems*. So the Devil leads on Sinners gradually to their own Deſtruction.

85. *Anima habitat in oculis*, is a true Saying; "The "Soul dwells in the Eyes." Becauſe the Affections of the Soul are much ſeen there; as Anger, Sorrow, Envy, Love, Luſt, *&c.*

86. The *Stoicks* would not allow any Bodily Sufferings to be called Evils; and yet held it lawful for a Man to deſtroy his Life, to deliver himſelf from Priſon, Captivity, Pain, and ſuch bodily Evils.

87. The *Iſraelites* are called the *Sons of Jacob and Joſeph*, *Pſal.* 77. 15. They came from *Jacob*, and were ſuſtained by *Joſeph*.

88. The Heathen were ambitious to have ſomething of the Name of their Gods inſerted in their own; as *Nebuchadnezzar*, *Nebuzaradan*, from their God *Nebo*: And *Belſhazzar* and *Evilmerodach*, from *Bel* and *Merodach*, the Names of two Idols: And *Benhadad*, from their God

Abad, &c. Much more desirable is it to partake of the Nature of the True God.

89. When the Prophet *Zachariah* was stoned by the Commandment of *Joash*, he said, *The Lord look upon it, and require it*, 2 Chron. 24. 22. And it is very remarkable how his Blood was revenged upon *Joash* soon after; for the same year the *Syrians* invaded the Land, and he was smitten with Diseases, and his own Servants conspired against him, and slew him in his Bed, and he was not buried in the Sepulchres of the Kings.

90. Some things have been done, *Heroico instinctu*, and not to be imitated; as by *Phinehas*, *Samson*, and *Ehud*.

91. He that killed a Man unawares, being in a lawful action, as Hewing of Wood, and the like, was secured by fleeing to the City of Refuge under the Law; but not if he was in an unlawful action, say the *Rabbins*.

92. The *Cities of Refuge* were set upon Hills, that they might be seen. So is Christ set up before Sinners in the Gospel, that they may flee to him. And the Preachers of the Gospel are as those *Mercurial Statues* set up in Cross-ways; having the word מקלט written on them, which signifies *Refuge*, to point out the right way to the City.

93. There is the Blood of War, and the Blood of Reconciliation. Much of this latter Blood was shed and used in the Temple, but none of the former was allowed. As in the case of of *Athaliah*, 2 *Kings* 11. 15. who was carried out of the Court of the Temple before slain.

94. The *Romans* were wont to chain the Prisoner and his Keeper together. A true Emblem of Sinners, who are as Prisoners chained fast to Sin.

95. The same word in the Hebrew, signifies to *repent*, and *comfort*, נחם; for true repentance will bring comfort after it.

96. The Procession of the Holy Ghost from the Father and the Son, is either, ὑποστατικὴ, from *Eternity*; or, οἰκονομικὴ, in *Time*, for the Use and Benefit of the Church; *i. e.* Personal and Oeconomical.

97. We

97. We read in Scripture of the *Cords of Death*, and the *Pains of Death*, and the ſame word, חבלי, ſignifies both. Chriſt was freed from the latter when he died, but was held in the *Cords of Death* till his Reſurrection, *Acts* 2. 24.

98. It's ſaid of *Athanaſius*, *Sedem maluit mutare quam ſyllabam*; He would rather quit his Seat and Countrey, than yield to *Arrius* in a ſyllable.

99. *Conſilia callida primâ ſpecie lœta, tractatu dura, eventu triſtia:* Tacitus. Crafty Counſels pleaſe at the firſt ſight, but are carried on with difficulty, and ſad in the event.

100. The *red Heifer*, for Expiation under the Law, was not accepted for a Sacrifice, if there were found upon it but two or three white or black Hairs, ſay the Jewiſh Doctors. In other Sacrifices the colour of the Beaſt was indifferent, but in the Sacrifice required of the *red Heifer*, *Numb.* 19. 2. the Colour was by Inſtitution, as well as the Beaſt.

THE Eighth Century.

1. WHen a Jew built a Houſe in the Land of *Canaan*, he was to dedicate it; for God challenged that Land as his own, above all Lands; and by Dedication of the Houſe they acknowledged God's Property, for they built it upon his Land.

2. A juſt Judge is like the Tongue of a Ballance, that inclines equally to either ſide. And therefore the Court

of *Areopagus* was kept dark, that the Judges might not see the Persons, but hear the Cause.

3. In the time of *Antiochus Epiphanes*, that great Persecutor of the *Jews*, many of the *Jews*, for fear of his Persecutions, did, *Attrahere præputeum*, Draw out the Fore-skin, that they might not be known by their Circumcision to be *Jews*. A Practice that is hardly justified; *Art thou circumcised? be not uncircumcised*, 1 Cor. 7. 18.

4. The word *Sin* is sometimes taken in Scripture for the Guilt of Sin, *Gen.* 4. 7. *Sin lyes at the door.* Sometimes for the Occasion of Sin, *Deut.* 19. 10. *I burnt your sin in the fire.* And sometimes for a Sacrifice for Sin, *Hos.* 2. 4. *They eat the sins of the people.*

5. When *Solomon* built the Temple, he made a new Altar, new Table, new Candlestick, *&c.* but not a new Ark; which was the great standing Type of Christ, who is *yesterday, to day, and the same for ever.*

6. The Law supposeth Man to be still in the rectitude of his Nature, and therefore requires of Man to Love, Honour, serve and Obey his Creator, but gives no Direction about making Peace with God by Faith, Repentance, Confession of Sin, *&c.* This is only done in the Gospel.

7. Christ came to be a *Restorer of Man*; and he began it in this World, in restoring the Bodies of many that were sick to health; and some that were dead, to life; and the Souls of many Sinners, to a state of grace and holiness, and he will perfect this restoring work at his next coming; *The time of the restitution of all things.*

8. Christ wrought his Miracles in an instant by his Word; as when he said, *Receive thy sight*; *be thou clean*; *Lazarus, come forth*, &c. Because he wrought as a Creator; and the Rule Divines have about Creation, is, *Creatio fit in Instanti*; Creation is performed in an Instant.

9. The Temple of *Esculapius*, who was the God of Health to the Heathen, was built in the most wholsom Air, that sick Persons brought thither, might be sooner healed; and what was done by the advantage of the Air,

Air, might be reckoned as done by the power of that Idol.

10. *Eve* reasoned with the Devil, and was overcome; Christ reason'd with him, and overcame. But we are to resist, and not reason, being frail and sinful; whenas Christ was perfect in strength and holiness.

11. He that touched the dead Body of a Man under the Law, was unclean seven Days; but of a Beast, only until the Evening; which shew'd the great Impurity of Man's Nature.

12. The years of Man's Life are called *few*, Heb. *Years of number*, Job. 16. 22. As a few men are called *Men of number*, *Psal.*105. 12. and is an usual Hebraism.

13. An *Apostate* is like Scarlet, which in Hebrew is called שני, in the Greek, Δίβαφον, because twice died; he returning to that sin again which he had forsaken.

14. The *Moon* in Conjunction with a good *Planet*, sends forth a good influence; but otherwise when in Conjunction with a bad one, say Astronomers. So some Men will do good or evil, according to the Company they are joyned to.

15. The *Lacedemonians* being a warlike People, pictured their Gods in Armour. And to countenance their wickedness, the Heathen would represent their Gods like themselves. And God reproves this among some of the Jews themselves, *Psal.* 50. 21. *Thou thoughtest I was altogether such an one as thy self.* Instead of endeavouring to be like to God, which is the true Perfection of Man, they would feign God to be like themselves.

16. Men appointed or sentenced to death, are called in the Hebrew, בני חלוף, *Filii Mutationis*, Children of Change, *Prov.*31. 8. which may be applied to all Mankind, for we all soon change and pass away.

17. In an evil Action sometimes the Passion prevents the Will, and stirs it up; but when the Will doth stir up the Passion, this doth aggravate Sin.

18. As the Sun goes forward, the Shadow goes backward. A fit Emblem of ſuch as grow worſe by the approach of more Goſpel-light.

19. I have read of certain poyſonous Herbs in *Africa* that the Bees draw a luſcious Honey from, but it will cauſe a frenzy in them that eat it. So ſinful Pleaſures may delight the Senſe, but intoxicate the Mind. *Impia ſub dulci melle venena latent.*

20. When *Alexander* the Great was asked to whom he would leave his great Dominions? He anſwered, τῷ κρατίστῳ, *To the moſt worthy.* But his Succeſſors weae determined by God, as we read, *Dan.* 8. 22.

21. It is a brave ſaying of the Heathen Emperor *Marcus Antoninus*; Do not ſay when any evil befalls thee, *O me infelicem cui hoc adverſi acciderit!* but, *O me felicem qui hunc caſum ſine dolore perfero:* Do not ſay, "O unhappy "Man that I am, that this Evil hath befaln me! but, "O happy Man, that I can bear it without ſorrow of "mind." Words eaſily ſaid, and like a *Stoick*; yet Chriſtians may learn by it their duty of Patience in Adverſity: "For (ſaith he) by all this Adverſity, what is "there taken away from a vertuous Nature? Am I leſs "Juſt, Temperate, Prudent, Sober, *&c.* by all that I "ſuffer?

22. And it coming in my way, I ſhall add one thing more of theſe Stoick Philoſophers: They were ſuch ſtrict Aſſerters of *Fate*, and that all things fell out by Neceſſity, that they took away from the Firſt Cauſe, even God himſelf, the liberty of altering the Natural Courſe of Things: as one of them ſpeaks to this purpoſe:

And Jove *himſelf cannot controul*
What doth from linked Cauſes rout.

23. But the *Epicureans* attributed all to *Fortune*; and no wonder that they which held the World was made by Chance, by a caſual *Concourſe of Attoms*, ſhould alſo think that all things fell out by Chance. But in both theſe Opinions

Opinions Providence is ſhut out; and no wonder then that both theſe Sects encountred St. *Paul* at *Athens*, Act. 17. 18. *Certain Philoſophers of the Epicureans and Stoicks encountred him.*

24. Life is Motion: *In him we live, and move*, Acts 17. And all Motion is from ſome firſt Mover, and tends to ſome period. (Dr. *Charlton.*) And the Womb and the Grave are the two terms of this Motion.

25. To all rational Acts there are three things neceſſary, προαίρεσις, βούλησις, πρόθεσις, (*Ariſtot.*) Conſultation, Will, and Operation.

26. *Primi motus animi ab objectis ſunt involuntarii.* (Sen. *de* Ira.) The firſt motions ſtirred up in the Soul by external Objects, are involuntary. And therefore not ſinful, ſay ſome Schoolmen.

27. God's Præſcience hath no influence upon Mens Actions; as in Chriſt's fore-knowing *Judas* his betraying him, and *Peter*'s denying him. As the Science of things *paſt* hath no Cauſality upon them; ſo neither the Præſcience of *things to come.* And though the Will act freely, yet God knows which way it will incline; as in *Adam*'s Will, when it was in perfect liberty (having a certain knowledg of Contingent actions,) but this Knowledge had no influence upon his Will.

28. The *Jews*, before they came out of *Egypt*, began their Year in the Month *Tiſri*, becauſe they judged the World was made in that Month. Afterwards they began it in *Niſan*, in memory of their Redemption out of *Egypt* that Month. So the Seventh Day was appointed at firſt for a Sabbath, in remembrance of the Creation; and afterwards changed to the Firſt Day, in remembrance of our Redemption by Chriſt. This Parallel is an Argument, a *probabili* only.

29. *Enter not into the field of the fatherleſs; for their Redeemer*, Heb. *Goel, is mighty*, ſaith *Solomon*, Prov. 23. 10. The *Goel* under the *Law* was to redeem Land, and avenge Wrongs. And God will be this *Goel* to the Fatherleſs.

30. The

A 30. The *Jews* had a Cuſtom in their Marriages, that the Bridegroom took a Cake and broke it, and put part of it into the Hand of the Bride, to ſignifie their future eating and living together; which they called *Confarreatio*, or, a Bride-Cake. So Chriſt, in his Inſtitution of the Lord's Supper, brake Bread, and gave it to his Diſciples, as a Token of his marrying them to himſelf, and his living and ſupping with them, and they with him. And the Mother of the Bridegroom, they ſay, was wont to put a Crown made of Roſes, Myrrh and Ivy upon his Head. To which there is an alluſion, *Cant.* 3. 11. *Go forth, ye Daughters of Jeruſalem, and behold King Solomon's Crown wherewith his Mother crowned him in the day of his Eſpouſals*, &c. Woems.

31. *Scrutator majeſtatis Dei opprimetur à gloriâ*, ſay Divines; A Searcher into the Majeſty of God, will be overwhelmed with Glory. *Moſes* deſired to ſee his *glory*: God told him he could not ſee it, and live. But the Jewiſh *Rabbins* ſay, That God granted his requeſt when he was upon Mount *Piſgah*, ſhewed him his Glory, whereby he died; and God kiſſed his Soul out of his Body, as they ſpeak.

32. There is a Precious-Stone, called ἀμάραντος, that is not conſumed in the Fire. And there is a Flower, called ἀμάραντος, that will not wither. To both which the Apoſtle alludes, 1 *Pet.* 1. 4. when he ſpeaketh of the Inheritance in Heaven, he ſaith it is ἀμίαντος καὶ ἀμάραντος, It laſteth for ever.

33. *Aaron* and *Myriam* murmured againſt *Moſes* for marrying an *Ethiopian Woman*, Numb. 12. 1. But Chriſt marries his Church to himſelf on Earth, though it is *black*, Cant. 1. 4. Yea, and poor alſo, without Dowry, as well as Beauty. We bring nothing to him, but receive all A from him.

34. It's propheſied of Chriſt, *Pſal.* 72. 19. *His name ſhall continue for ever*: Heb. יִנּוֹן, *Filiabitur nomen ejus*; His Name ſhall be continued, as a Father's Name is in his Children; *In his Seed, and his Seeds Seed*, Iſa. 59. 21.

And

And if that he who was the First-born under the Law died without Seed, who was a Type of Christ, his next Brother was to marry his Wife, to raise up Seed to him, to make good the Type of Christ's not wanting a Seed to keep up his Name.

35. The *Jews* had Pits belonging to their Prisons, where was Mire, and no Water. To which the Prophet *Zachary* alludes, *chap.* 9. 11. *As for thee also by the Blood of the Covenant I have sent forth thy Prisoners out of the Pit where is no water.* And the Prophet *Jeremy* was put into such a Pit, where there was no Water, but Mire; and after he was drawn out of it, he prayed *Zedekiah* he might not be sent again to the House of *Jonathan* (where this Prison and Pit was) lest he die there, *Jer.* 37. 20. & 38. 6. But there is a worse Prison and Pit, where there is eternal Death, and not a drop of Water to cool the Tongue: From which we should all pray, *Good Lord deliver us.*

36. Among the many Punishments the *Jews* inflicted on Malefactors, they never used Banishment into a strange Countrey, lest there they should forsake the True God, and True Religion. And when they punish'd by Scourging, they had three Judges stood by to order it, according to the strength of the Person to bear it, more or fewer strokes at one time. So doth God order and direct his Peoples Sufferings.

37. *Crescentibus delictis exasperantur pœnæ*; The encrease of Sin exasperates Punishment.

38. *Herod* being a bad Man, and fearing his death would not be lamented, appointed his Guard, as soon as he was dead, to slay some of his chief Councellors that were most beloved of the People, to cause a Lamentation at his death. Men that do not live desired, yet would die lamented. *Josephus.*

39. The *Romans* would put the *Christians* into the Skins of wild Beasts, to make the Lions devour them. So have evil Men in every Age put disguises upon good Men, by Reproaches and Slanders, that they might the more easily be destroyed.

40. The

40. The Heathen Philoſophers, not knowing the Scriptures, knew not whence ſprang the Corruption they diſcerned in Mens Nature; ſome ſaid from a *malus Genius*, others, from a bad Temperament and Conſtitution of Matter; others, from the bad Examples that one Man gave to another. And it is not eaſie to Chriſtians themſelves to demonſtrate how *Original Sin* is propagated into Mens Souls, that are not by Generation, but Infuſion. And the Schoolmen were divided about it: Some ſaid it was only *Pœna*, not *Culpa*; A *Puniſhment*, but no *Fault*: Others, That it was neither one nor the other: Others, That it might be puniſht with *Pœna Damni*, The Puniſhment of Loſs in Infants that die; but not with *Pœna Senſus*, The Puniſhment of Senſe. So that the Council of *Trent* did fairly leave it to every Man's Judgment to think what he pleaſed about it.

41. The Serpent doth wear off its old Skin, by ſtraining it ſelf through narrow Holes and Caverns, and ſtrait Paſſages. (*Cauſinus.*) So ſhould Men put off the old Man, by paſſing through the ſtrait Gate of *righteouſneſs*, and *true godlineſs*.

42. In *Hircania* there are certain Trees, whoſe Branches are full of Honey in the Morning, which vaniſheth at the riſing of the Sun. (*Quint. Curtius, lib. 6.*) And ſo did Manna, when the Sun waxed hot, it melted, *Exod. 16. 21.* It is wiſdom to embrace the Seaſon.

43. Naturaliſts write of thoſe Inſects which we call *Beetles*; *Vivunt in ſtercore, moriuntur in roſis*; They live in Dung, and die in Roſes. A fit Emblem of ſuch Men whoſe life and delight is in filth and wickedneſs, and are offended at True Piety.

44. A certain Serpent, called *Dipſas*, hath ſuch Poyſon in it, that ſtirs up a thirſt that cannot be quenched. And the more Men drink, the more they thirſt. (*Ælian, lib. 6, de Animal.*) A fit Emblem of Covetouſneſs.

45. *Cyril*, in his 4th. Book upon St. *John*, cap. 50. tells us, that the ſharp Knives wherewith the Jews were Circumciſed by *Joſhua*, when they came into *Canaan*, were buried

buried with him in his Grave. Which he thinks might ſignifie the abolſhing of the Jewiſh Circumciſion in Chriſt's Death, of whom *Joſhua* was a Type.

46. It's thought by ſome, That as God doubled *Job*'s Subſtance, ſo his Age, after his great Afflictions; for he lived after them an hundred and forty yers, *Job.* 42. 16. If ſo, then he was 70 years old when they came upon him, and 70 doubled, makes 140.

47. It's to be obſerved, That when we meet with any letters in the Hebrew Bible in an unuſal form, it hath ſome ſignification: as in the firſt word of *Leviticus*, וַיִּקְרָא, the letter (א) is writ leſſer than uſually, to ſignifie that the Levitical Law was to ceaſe. And *Lam.* 2. 9. he ſaid of *Jeruſalem*, *Her Gates are ſunk into the Earth*; where the word טָבְעוּ, that ſignifies *ſunk*, is writ with the firſt letter ſinking below the reſt. So in *Numb.* 10. 35. *When the Ark ſet forward*, the Hebrew word, בְּנֻסַע, hath the letter (נ) ſet backward, to ſignifie God's returning into the Camp of *Iſrael*. So in many other places. 9

48. We read in *Numb.* 1. 16. that *Corah*, *Dathan* and *Abiram* murmured againſt *Moſes* and *Aaron*. *Corah* affected the Prieſthood, being of the Tribe of *Levi*; and *Dathan* and *Abiram* the Civil Government, deſcended from *Reuben* the firſt born, to whom belonged the chief rule in the Family.

49. We read in *Hezekiah*'s Prayer, *Iſa.* 38. 12. how he complains to God, *I have cut off like a Weaver my life*; and then adds, *he will cut me off with pining ſickneſs*; which we may better read from the Hebrew, *he will cut me off from the Thrum.* Alluding to a Weaver, who when he hath weaved his Web, cuts it off from the Thrum. Man's Life is like a Web, which, in quick motions to and fro like the Weavers Shuttle, is paſſing away apace, till the Web is finiſht, and then cut off by death.

50. We read in the 17th. of *Judges*, of one *Micah*, whoſe name in the firſt Verſe is called *Micaiahu*; which hath ſomething of the Name of *Jehovah* in it; but he making

making an Image, and committing Idolatry, he is afterwards called only *Micah*.

51. *Gideon* is called *Jerubbaal*, for his pleading against *Baal*, Judg. 6. 32. which is a name of Honour. But making an *Ephod*, which was an occasion of Idolatry to *Israel*, he is called *Jerubboſheth*, a Name of Diſhonour, 2 *Sam.* 11. 21.

52. *Abimelech* ſlew his Brethren, threeſcore and ten Perſons, upon *one ſtone*, Judg. 9. 5. and was himſelf afterwards ſlain by a *ſtone*, ver. 53. A juſt Retaliation. *Lightfoot's Harmony.*

53. It is reported by thoſe that have ſailed in the Sea called the *Helleſpont*, That they that keep to the middle, ſail with the greateſt ſafety; wherein that old Saying, and extenſive Rule is made good, *Medio tutiſſimus ibis*, The *middle* is moſt ſafe. *Monſieur Grelot.*

54. When *Xerxes* was ſailing through the *Helleſpont* to *Greece*, the Waves of the Sea roſe high, and hindred his paſſage. Whereupon he proudly and fooliſhly commanded the Waves to be whipt; as if he could command and chaſten them at his pleaſure. But he found it otherwiſe; for his Ship was broken, and he was fain to go into a Fiſher-Boat to ſave his Life.

55. Whem *Moab* was in diſtreſs, it's ſaid, they went up to *Baiith* and *Dibon*, the *high places*, *to weep*, Iſa. 15. 2. becauſe there were the Temples of *Baal*, called *Bamoth Baal*, Joſh. 13. 17. And they went thither to weep, and make Supplication to *Baal*. Ought not we much more do this to the True God in Times of Diſtreſs? And ſhall they weep to *Baal*, and we not mourn to *Jehovah?*

56. It's ſaid in *David's* Song of Lamentation over *Saul* and *Jonathan*, 2 *Sam.* 1. 18. That *he bad them teach the Children of Judah the uſe of the Bow.* He *bad* teach them, קשת, *Keſheth*, which though it ſignifies a *Bow*, yet here is to be taken for the name of a *Song*; as the Heathen had ſeveral Names for their Songs, as *Fiſtula*, *Scutum*, *Ovum*, &c. And ſo had the Jews, as we read ſeveral Names

Names of *David*'s Pſalms in Scripture, as *Alamoth*, *Altaſchith*, *Mahalath*, *Shoſhannim*, &c. And this Song, called *Keſbeth*, was ſome Song of Lamentation, which is now not known to us; but *Joſephus* ſaith, many Jews did learn it in his time.

57. Though God be undivided, and an Indiviſible Being; yet through the narrowneſs of Mens minds they are apt to divide him, as his Greatneſs from his Goodneſs, his Juſtice from his Mercy, *&c.* which oftentimes hath a very bad influence upon the Hearts and Lives of Men.

58. All the Good we enjoy, was firſt God's before it was ours; and when we devote it again to him in his ſervice, it becomes God's again, as in a new Right; and yet he rewards us as if it was originally our own.

59. In Sin may be conſidered the *Obliquity* of the Act, and the *Guilt* of it that defiles the Conſcience. And the Prophet *Zechary*, *chap.* 13. 1. ſpeaks of a *Fountain opened for ſin and uncleanneſs*. Where, by *Sin*, Heb. חטאת, is meant, the *obliquity* of it; and by *Uncleanneſs*, Heb. נדה, is meant, the *guilt* of it: And this *Fountain* waſheth away both. So that it ſignifies both the Blood and Spirit of Chriſt: In the one, we have the waſhing of Juſtification; in the other, of Sanctification.

60. Blaſphemy is, either attributing the incommunicable Perfections of God to our Selves, or the Creatures; or aſcribing the Imperfections of the Creatures unto God.

61. The 45th. *Pſalm* referrs ro *Solomon* in the Type, and to *Chriſt* in the Antitype: Where the *Pſalmiſt* ſpeaks to *Solomon*, to ride on in his *Majeſty*, *with Truth*, *Meekneſs*, and *Righteouſneſs*; which are as the four Horſes that did draw his Chariot. And in theſe four doth Chriſt ride forth, in ſetting up his Kingdom in the World.

62. When

62. When *Mutius Scævola*, that stout *Roman*, kill'd another, by a mistake, instead of *Porcenna* the King; and then said, He was sorry he mist the King, it was not Murther; for he intended to slay *Porcenna* that fought against the *Romans*: And as *Error Personæ* did not make *Jacob*'s Marriage with *Leah* void, nor *Isaac*'s Blessing to *Jacob*, nor *Joshua*'s Covenant with the *Gibeonites*; so neither did it make *Scævola* liable, or justly eclipse the Honour of his bold Adventure for his Countrey, in slaying another instead of the King. So that Acts are not only to be denominated from the Objects, but the Intention of the Mind.

63. When the *Grecians* had taken *Troy*, and were returning home triumphantly in Ships; one *Nauplius*, in a revenge, stole out in the Night, and set a Beacon on fire upon a Rock in the Sea; which the *Grecians* sailing to, thinking it to be an Harbour, split their Ships upon the Rock. So oftentimes by mistakes Men run into Dangers; and then, when they think all Danger is over.

64. It is said of *Jerom*, that he set a Death's-Head before him. And I have read of some *Anchorites*, That they would every day scrape up some of their Grave with their Nails, to mind them of their Mortality. Such voluntary Signs may be more allowed to stir up the Mind to Meditation, than the Heart to Worship.

65. *Death* considered as an Enemy of Nature, so all Men *hate* it; as the Wages of Sin, so evil Men *fear* it; as a Passage to Life, and so good Men have *desir'd* it.

66. He that first maketh Experiments, ought to have Allowance given him. Συγγνώμη τῷ προτοπείρῳ, saith the *Greek* Proverb. So that they make not rash Experiments to do mischief.

67. After the Captivity under the Second Temple, the Holy Oyl failed; and therefore the High Priest was not call'd by the *Jews*, *Unctus Jehovæ*, but *Vir multarum*

multarum Veſtium; Not *the anointed of the Lord*, but *the man with many garments*; having five Garments more than the other Prieſts.

68. The Prieſts under the Law did ſtand at the Altar, but Chriſt our High Prieſt is ſat down in Heaven, being entred into his Reſt, and finiſht his Work on Earth.

69. The firſt *Adam* was the Father only of a Natural Life; but Chriſt is the *Father of Eternity*, of Everlaſting Life. He is called, *Iſa. 9. 6. The Everlaſting Father*: Heb. אבי־עד, or, *The Father of Eternity*. 4

70. *The Law*, ſaith the Apoſtle, *was not made for a righteous Man*, 1 *Tim.* 1. 9. In the Greek, μὴ κεῖται, It lyes not on him as a Curſe, as upon the Wicked.

71. It is a known ſtory, yet it may be not to every Reader, That *Julian* the *Apoſtate* having got a great Army, one *Lebanius* an Heathen, and one of *Julian*'s old Schoolmaſters, asked a Chriſtian Schoolmaſter at *Antioch*, What the Son of the *Carpenter*, meaning Chriſt, would do now? He anſwered, He would make a *Sandipila*, or a *Bier*, to carry *Julian* upon to his Grave. And ſo the dead Corps of *Julian* was brought ſhortly after to *Antioch*. 9

72. *Celſus*, that great Enemy to Chriſtianity, upbraided the Chriſtians, That they ſet up ſuch a Man as Chriſt to be their Captain and Saviour, who lived a miſerable Life, and died a curſed Death. "Had "they not, ſaith he, better have ſet up *Jonah*, who "brought *Niniveh* to Repentance? or *Daniel*, that was "miraculouſly delivered out of the Lions Den? *&c.* "or ſome of the Worthies among the Heathen, as "*Hercules*, *Epictetus*, or *Anaxarchus*? *&c.*" Whom *Origen* doth ſmartly chaſtiſe, and ſtrenuouſly confute, in his Book againſt him.

73. *Lot*, and his Company, when they went out of *Sodom*, were forbidden to look back: *Quia non est animo redeundum ad veterem vitam*, saith *Austin*, *lib. 16. de Civ. Dei, c.* 30. Because we must not think of going back to our old sinful Life.

74. *Papias*, who lived near the Apostles time, and an holy Man, was the first we read of who asserted the *Millennial Point*, of Christ's Reigning on Earth a Thousand Years. Whom *Cerinthus* followed, asserting these thousand Years to be enjoyed in sinful Pleasures and Prosperity. Which turned off *Austin* and many others from their Opinion.

75. I have read of the People call'd *Sicyonians*, that they would have no Epitaph written upon the Tombs of their Kings, but only their Names, that they might have no Honour but what did result from their Merits.

76. There was a grievous Persecution of the Church in *Cyprian's* time, under *Æmilianus* President of *Egypt*; which he mentions in one of his Epistles, saying of it, *Non advenissent fratribus hæc mala si in unum fraternitas fuisset adunata*; The Brethren of the Church had not suffered these Evils, had they been more united among themselves. A good Argument for Unity.

77. It's reported of *Marius*, a great Tyrant, who was brought up a Smith, and made Swords, That one day he was made Emperor, the next day Reigned, and the third day was Slain by a common Souldier with a Sword of his own making. So Man's Destruction is of himself.

78. Among other Fallacies in Logick, one is styled, *Fallacia non causæ pro causâ*; Such is that when Men accuse the Gospel as the cause of Divisions, and Religion as the Cause of Melancholy; and Piety, with the free practice and profession of it, to be the cause of publick Calamities,

ties, as the Heathen imputed them to the Christians of old; and so when Men will charge their sins upon God; as *Homer* brings in the Gods thus saying of Men: Θεοὺς βρότοι αἰτιοῶνται, ἐξ ἡμῶν γὰρ φάσι κάκ' ἔμμεναι: "Men "accuse the Gods, and say all their Evils are from us.

79. The Motion of the Heavens is Circular. So ought the Souls of Men return to that God from whom they first did spring; to make him their Centre who is their Principle. As it is with God, though he goes out of himself by External Operations, *Tamen undique in se redit*, (saith *Austin*,) making all his Works to centre in his own glory.

80. *Si anima sit currus, cave ne caro sit equus*, (as one speaks pithily;) If the Soul be the Chariot, let not the Flesh be the Horse that draws it.

81. When *Rome* was besieged by the *Gauls*, we read, the *Roman* Matrons cut off their Hair to make the Men Bow-strings: Which is more honourable than for Women to part with their Hair to make effeminate Perukes.

82. The Sin of Drunkenness, wherewith this Age aboundeth, is, as one saith of it, A sin against all the Commandments; for it unfits a Man for every Duty, both to God and Men. And so *Adultery*, saith the same Author, is a Sin against God the Father, considered as the Law-giver, trangressing his Law of *Marriage*, he making two, and no more, *one flesh*. And against God the Son, *taking the Members of Christ, and making them the Members of an Harlot* And against the Holy Ghost, in defiling his Temple.

83. God cannot but hate Sin, because it hath destroyed his Image, both in the fallen Angels and Men. As when the People of *Antioch* broke down the Image of *Priscilla*, the Wife of *Theodosius*, because he exacted of them a new Tribute, he sent an Army against them to revenge it. And will not then the destroying God's Image in Man much more provoke God to wrath?

84. When we read in the *Evangelist*, That after Christ was Crucified, and gave up the Ghost; upon the piercing of his Side with a Spear, *there came out Water and Blood*; we must not understand it, that they came forth together, but one after the other distinctly: for the Apostle, *Joh.* 1. 5. 8. makes the *Water* and *Blood* two distinct Witnesses; and they signifie two distinct things, the Expiation of Sin, and the Sanctification of our Natures. And therein we may observe a double Miracle: One is, That his Blood should run out so freely after he was dead, which we know is not so with other Men: And the other, That the Blood and Water should come forth distinctly, and not mingle with one another. *Martinius.*

85. As the Mind of a wise Man will not be satisfied without solid Reason; so neither will his Heart be satisfied with out a substantial Good.

86. As there was such a despising of the Law of *Moses*, for which there was no mercy to be had, nor attonement made, *Heb.* 10. 26. so there may be such a contempt of the Gospel which may make a Sinner's case desperate: as in the case of *Capernaum*, *Corazin*, *Bethsaida*, &c. But this is known to God, rather than to Man; yet we have notice of it, *Heb.* 6. 6. & 10. 26.

87. Though our Saviour Christ was Sanctified from the Womb, and his Humane Nature was from the first united to the Divine; yet when he entred on his publick Ministry, he had the Gifts of the Holy Ghost bestowed upon him, which he had not before; which are meant by the Holy Ghost coming down upon him at his Baptism; and whereupon he is said, *Luke* 4. 1. to be *full of the Holy Ghost*.

88. These *Gifts* of the Holy Ghost were sometime in a Conjunction with *Sanctifying Grace*, as in the holy Prophets, Apostles, and our Saviour: And sometimes not, as in *Balaam* and *Judas*, and many others who will plead them at the last day, as our Saviour speaks, *Mat.* 7. 22. And as they had Gifts without Grace, so there may be

Grace

Grace without these Gifts; as the *Jewish Rabbins* say the *Jewish Church* was without them all the time under the Second Temple, which was about Four hundred Years. In which time it was thought the Apocryphal Books were written, and therefore not written by Divine Inspiration, which was then ceas'd.

89. If Conscience be not our Ruler, it will be our Tormentor; for whatever Faculty of the Soul, or Member of the Body offends, the guilt of the Offence runs into the Conscience, and settleth there; as all the Filth of the City runs into the Common-shore, as of *Jerusalem* into the Brook *Kidron*.

90. When Christ ascended on high, saith the Apostle, *Eph.* 4. 8. *He gave Gifts to Men.* The *Psalmist* saith, *Psal.* 68. 18. *Thou hast received Gifts for men*; some read it, *from Men*, to entreat his Favour, and testifie their Submission, as Captives will do to the Conqueror. The *Septuagint* read it, Δόματα ἐν ἀνθρώπῳ, *Gifts in Man*, in his Humane Nature. Which various reading ariseth from the various use of the Preposition *Be*; for the Hebrew in the Psalm is, בְּאָדָם.

91. *Regnum auspicandum à clementiâ*, is a Rule in State-Policy; "The Foundation of a Government is to be layd "in Clemency." So did *David*, in his shewing favour to *Shimei*, who had cursed him. But *Rehoboam* beginning his Kingdom otherwise, stumbled at the Threshold, and entangled his Reign. And the rising Government of our *present Protestant King and Queen* seems to be directed by this Rule.

92. The Apostle calls his Ministry a *Warfare*, for the Perils that attended it, and Opposition of Enemies to it, 2 *Cor.* 10. 4. And so speaks to *Timothy*, *That thou mayest war a good warfare*, 1 Tim. 1. 18. And so said *Lusher*, *Quid aliud est prædicare quam mundi furorem incurrere*; To Preach the Gospel, is to encounter the Worlds Fury. Let young Ministers consider it, and prepare for it; and let the Peo-

ple conſider the Apoſtle's Queſtion, *Who goeth a warfare at his own charge?* 1 Cor. 9. 7.

93. Some receive the Truth as an *Inmate*, not as a Ruler or Judge: *Who made thee a Judge and Ruler over us?* ſaid the *Sodomites* to *Lot*, Act. 7. 27. And though they receive the Truth as *lucentem*, yet not as *redarguentem*: They love the *light* of Truth, but cannot bear its *ſcorching heat*.

94. The *Pythagoreans* ſtyled the Mind of Man, ἡνιοχοῦντα, *The Holder of the Reins*: As that ſupreme faculty which is to bridle and reſtrain inordinate Paſſions, and to guide Man, and the whole courſe of his walking and converſation.

95. In ſome Coaſts of *Arabia*, the odoriferous Spices do ſo perfume the Air, that Swine cannot live there. So Men of a ſwiniſh temper, who love to wallow in the mire of ſin and wickedneſs, delight not to live where ſerious Piety and true Godlineſs are profeſs'd and practis'd; which are the beſt Perfume of any place.

96. Though *Jus* and *Vis* are words that are made of the ſame letters, yet we often ſee that the one doth exclude the other, and Juſtice and Right are ſhut out by Force and Power, and Might overcoming Right.

97. Many Men, inſtead of preparing to *leave* the World, are ſtill employing themſelves about *ſettling* in the World; and ſo are, as *Seneca* ſpeaks, *ſemper victuri*, always about to live, rather than indeed living.

98. The Life of a Chriſtian, in this World, is a *Life* of *Faith*; not of *Viſion* or *Fruition*. But Faith, though in a lower degree, ſupplies the room of Fruition, as it is the ὑπόστασις, or the *Subſiſtence of things hoped for*; and of Viſion, as it is the ἔλεγχος, or *Evidence of things not ſeen*, Heb. 11. 1.

99. *Tertullian* comforts the Chriſtians that had ſuffered Loſſes in their Eſtate for the ſake of Religion, ſaying, *Nega-*

Negotiatio eſt aliquid amittere ut majora Lucretis, or *Lucremini*: (*ad Martyres.*) It is good Trading, to loſe ſomething, for the gain of greater things.

100. Every Man ought to conſider his ways, in a threefold reſpect. 1. With reſpect to his Ultimate End. 2. With reſpect to the Rule of God's Law. 3. With reſpect to his Final Account, and the Judgment to come.

But I ſhall add no more of theſe Intellectual Flowers *(though I have many more ready gathered,) leſt they be too many to be Bound up together in a ſmall Book of a Shilling price. And I think the Buyer of it hath enough already for his Money*

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